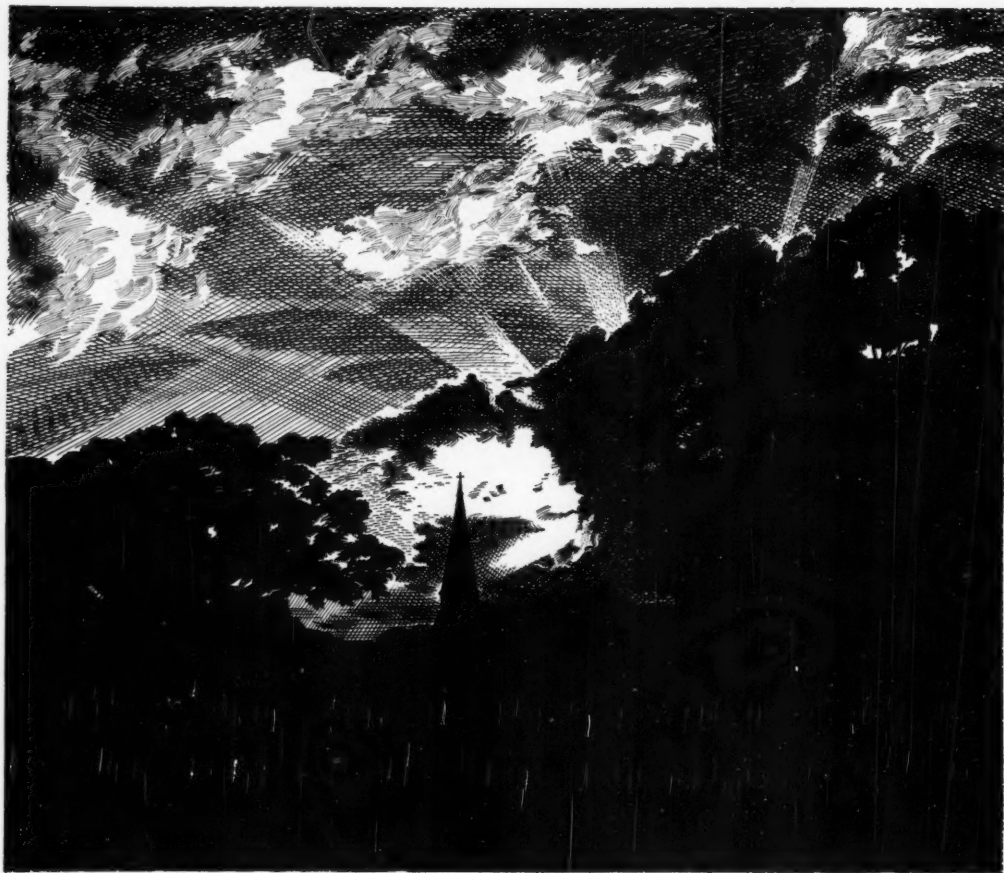


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A mother is still the holiest thing alive.—Coleridge

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Maternal love! thou word that sums all bliss.—Pollock

All that I am my mother made me.—John Quincy Adams

The future destiny of the child is always the work of the mother.—Napoleon

The bearing and training of a child is woman's wisdom.—Tennyson

Raleigh said that he owed all his politeness of deportment to his mother.

The memory of my sainted mother is the brightest recollection of my early years.—Beecher

Goethe pays several tributes in his writings to the character of his mother.

The mother of Peter the Great was a woman of intrepid courage and great personal strength, both of body and mind.

Whatever a man is, he generally owes to his mother.—Michael Angelo

Gibbon's mother was passionately fond of reading and encouraged her son to follow her example.

Lamartine had an exceptionally clever mother, and several times in his writings mentions her with admiration.

The elder Pitt had an idea that his statesmanship bias was given him by his mother's love of political affairs.

If there be aught surpassing human deed or word or thought it is a mother's love.—Marchioness de Spadara

Men are what their mothers make them.—Emerson

All that I am or hope to be, I owe to my angel mother.—Lincoln

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## THE EDITOR'S DRAWER

### Asiatic Churches Are Not Quitting

I had the opportunity a few days ago to ask a direct question of Charles W. Ranson, general secretary of the International Missionary Council. Dr. Ranson has just returned from a trip to the Orient where he had participated in the Bangkok conference.

The question: "Did you find any expression or indication that the Christian churches might die out or be exterminated under Communistic political regimes?"

The answer: "No indication of that at all. All of the churchmen I met feel that while some adjustments may be necessary, the churches will continue to live. The gospel of Jesus has a greater permanence than any political philosophy."

It is an answer based in information, common sense and Christian faith.

William H. Leach

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## Ministerial Oddities

Collected by Thomas H. Warner

Dr. Eric H. Thiman, a distinguished Free Church organist, said that he would refuse to play hymns which he considered "an affront to the dignity of church music." His statement called forth a lengthy correspondence as to who should select the hymns, the minister or the organist, and who should make the final decision.

\* \* \*

The bishop of Lichfield, Dr. E. S. Woods, said in an address: "When necessary stick a pin in the organist so that he can go a little faster. The dragging of the hymns and the long pauses are more than I can bear."

\* \* \*

Princess Elizabeth chose for her wedding hymn, "Praise my soul the King of heaven." In addition she chose the Scottish metrical version of Psalm 23, "The Lord is my Shepherd," which was sung after the address by the archbishop of York. The queen's favorite anthem, "Blessed be the God and Father," was sung during the signing of the register.

"Lead us heavenly Father," is another favorite of the royal family. The hymn that King George liked best was "Fight the good fight."

\* \* \*

Writing about Dr. Isaac Watts, Dr. Johnson did not consider that his poetry was his chief title to fame. He said: "His poems are by no means his best works. . . . It is sufficient for Watts to have done better than others what no man has done well." Of his prose writings he said: "It is difficult to read a page without learning, or at least wishing to be better. . . . He that sat down to reason is on a sudden impulse compelled to pray."

\* \* \*

Dr. Watts wrote a large number of books on an immense variety of subjects. Many of them were educational. His *Logic* was used in the universities for many years. A *Guide to Prayer*, which a literary critic says was one of the best books ever written on the subject, was written for the young people of his church.

\* \* \*

Dr. Watts won much fame by his *Divine and Moral Songs for Children*. Here is a stanza of his lovely cradle song:

Hush my dear, lie still and slumber,  
Holy angels guard thy bed.  
Soft and easy is thy cradle;  
Coarse and hard the Saviour lay  
When his birthplace was a stable  
And his softest bed was hay.

(Turn to page 12)

# CHURCH MANAGEMENT

*Edited by William H. Leach*



VOLUME XXVI  
NUMBER 8  
MAY, 1950

## The Way to Peace

A Guest Editorial

*by Frank H. Ballard\**

RETURNING one day from a hospital visit, my attention was arrested by a wayside pulpit outside a Methodist Church: "In His Will Is Our Peace." One might see the words many times and think no more of them, but that day they would not be put aside.

My first concern was to give them a local habitation and a name. I was sure the sentiment, if not the precise phrase, was Scriptural. I was almost sure it was Pauline. Few words came more easily from the Apostle's pen than the word "peace." As it stands at the beginning and end of so many epistles it may be primarily a common salutation, but Paul meant more than that when he wrote such words as "Grace and peace to you from God our Father . . ." or "The Lord of peace Himself grant you peace, whatever comes." Such peace was to be found, not in the fulfillment of every passing wish, nor in a life free from struggle and trial. And this inner tranquility—which is a prize beyond all material blessings—came only through obedience to the divine will. Paul's own life was not outwardly calm—there were fears within, and fighting without—yet there was a peace so deep and strong that it persisted in spite of circumstances.

Thought, however, moves more quickly than speech, and in a few seconds I had left the Apostle and I was considering the fact that peace had been the chief concern of men for decades. I was at this point restricting the meaning of the word to peace between nations and classes. It is difficult to think of anything during the last thirty or forty years upon which

thought has been more earnestly concentrated than the endeavor to outlaw war and to limit the armaments of war. It was that that fired the imagination in the early years of the century—when so many of us felt, as Wordsworth had felt before, that it was good to be alive, but that to be young was heaven. We were the heralds of better times. We were to enter together a new age in which we should live as equal brothers of the one Heavenly Father, and in such a world armies and navies would be out of place.

We see now that there were obstacles to which we paid inadequate attention. There were passions in the human heart strong enough to wreck all such idealistic dreams. Instead of a world of brotherhood we were drawn into one of the greatest wars of history, and suffered with the rest of mankind. Yet even those bitter experiences did not daunt us. We were ready in 1918, not only with peace terms, which included not alone enormous reparations, but also with the League of Nations and hopes for a happier future. Who does not remember how excited congregations became over Peace-Pledge Unions and how easy it was to get mass meetings with Dick Sheppard and George Lansbury as chief speakers?

It was the same in U. S. A., even after Hitler had driven his hordes across many nations and trampled upon almost every liberal ideal—the passion for peace was so strong that the U. S. Government could not re-arm and therefore could not effectively interfere in world events. Even today, in spite of all our experiences, it is probably true to say that there is nothing the English-speaking nations desire more earnestly than peace—peace with all mankind.

The trouble is that while we have longed for peace, we have not quite realized that it depends not merely on aspiration, certainly not on diplomacy or trade: it depends on the will of God. "In this will is our peace."

But how are we to know the divine will?

\*Minister, Hampstead Garden Free Church, London, England.

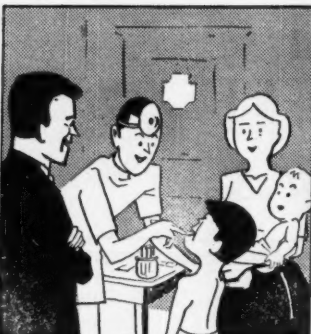
# HOPEFUL HERBERT

BY CAULEE



Hopeful Herbert knows that people who are hungry, cold and ill. Can't do much to guard their freedom or to thwart a tyrant's will: So he's sure that all our chances for a just and lasting peace. Will be better when the food supplies of war-torn lands increase.

4



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\*\* W.H.O.—United Nations World Health Organization

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The U.N. can work for you!

There is room in that question for endless debates. Let us, however, notice that throughout history there is a succession of men and women who declare in all humility and sincerity that God has declared his will, and that they have heard his voice.

There is, for example, the ancient word known as the Ten Commandments. There is a warning against idolatry. There are injunctions about Sabbath-keeping and the honoring of fathers and mothers. There are pregnant commandments which we forget at our peril. This is the will of God, and it must not be disregarded if we would enter into this peace.

That, however, is only a beginning. In the fulness of the times there came One who took that Law of Moses and amplified it and showed its inwardness and its real significance. He showed how it was the divine will that men should not only refrain from killing but that they must not be angry with a brother without a cause. He showed that it was not enough to avoid deeds of adultery; one must be pure in mind and heart. He goes on to words for which even now men are not prepared: "Love your enemies, bless them that curse you, do good to them that hate you."

But that only reminds us of Paul's lament in Romans VII—the confession that the good he would he did not, and the evil he would not, that he did. And what are we to say about

that, but that the repetition of commandments is not enough. If Christianity were only a demand, even the purest of demands, it would be inadequate to man's need. Actually it is not primarily a demand. It is an offer. God gives and we respond in faith. Not that the two are mutually exclusive. Theoretically, grace and effort may be opposites; in actual experience we find that the sense of God's aid and man's responsibility increase together. This is the doctrine of the Protestant reformers in its simplest form. It is also a recent discovery in psychology. Baudouin laid it down as a principle—known as Baudouin's "Law of Reversed Effort"—that when the will and the imagination are at war, the imagination invariably wins the day. The language differs from that employed by the theologian, but the idea is much the same. We need to recapture whatever is true in the old gospel of "Self-Help," but our greatest need is a revived sense of God, and of our resources in him.

We cannot command peace in any sense of the word. We cannot make peace between classes or nations—much less can we of ourselves achieve inner tranquility. What we can do, and must do, if the nations are not to be annihilated, is to accept God's will and live as his children, and thus receive from above the peace that passes understanding.



# And Out Comes a Film

Steps in the Making of an Educational Movie

by Ernest R. Bryan

**I**T all happened in a classroom at Annapolis. The instructor in leadership was having difficulty in putting over some of the vague but important fine points of exerting the right kind of leadership in a tough situation. "We could show that sort of thing better by a film," was his off-stage comment to himself.

Next time the staff on leadership met with the Marine Colonel who is the head of the department there, the matter of films on leadership came up for serious discussion. "If the fellows could see how these things work. If we could show some of the cases we have been trying to talk about. If the men could see themselves in these situations. If they could see how some of our best officers display leadership. If they could see principles of leadership applied to jobs as well as people. If we had some films"—these were among the comments.

And so a film was requested. Did the completed film come back the next month, all nicely packaged and ready for use? It did not. The film idea went to the Superintendent of the Academy. A letter from the superintendent went to the Bureau of Naval Personnel. The Chief of Naval Personnel requested the film from the Navy Film Production Board of Review after two conferences on the nature and scope of the films (a series of three films was recommended). These meetings were attended by representatives of the training activities of the Bureau, the Academy, and the Naval Photographic Center of the Bureau of Aeronautics.

All the officials approved the request. A schedule for the project was drawn up and the proper authorities proceeded to negotiate a contract for writing the script. Three bids were sought and the contract went to the lowest bidder.

Now, the project is up to the research and information-gathering phase. Another conference at Annapolis to indoctrinate and inform the writer and research specialist representing the company which received the script contract. And at this point the writer is writing. In fact, as this article goes to press he's still writing and rewriting his initial draft.

When the first draft of the script is ready, the writer and the project supervisor will go over the preliminary

The author of this article is known to most churchmen as the president of The International Society of Christian Endeavor. For him that is a matter of Christian stewardship. Professionally he is the supervisor of production of training films for the United States Navy.

script with the technical adviser and the consultants at the Academy. More consultations, then revisions, and then a final script.

With an approved script, the Bureau of Aeronautics will solicit bids for the production. Again three or more commercial producers will send in their bids and, unless there are unusual developments to make it otherwise, the low man will come out with the contract. Then photography (location and studio scenes) will begin on these three films (one as introductory material, one on personnel leadership, and one on leadership in administration).

When the photography is completed, the cutting and editing begin. Perhaps 10,000 feet of film will be shot; this will be cut down to 3000 or 4000 feet in the preliminary editing; and then finally down to about 2400 feet of 16mm film for the three films, each about 800 feet or twenty minutes in length. More revisions may be needed. Then the narration will be added. Then the sound effects, if special sounds are needed. Then the music. Then a trial screening of the two parts of the film (picture part and the sound part). Then some corrections, if needed (and there usually are)! Then the two parts are put together. Next the film will be submitted to the people who requested the film and other parties. If they approve, they have a film.

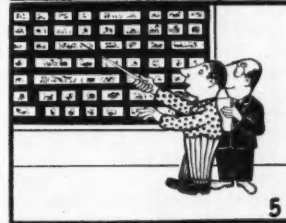
## Next Comes Processing

Yes, they have a film, but do you? You don't until the film gets processed. When the 180 prints (or more) are run off, distribution begins.

After going through all this, the films ought to be good. Most of them

## A FILM IS MADE

Cartoons by Fred Keziah



## CARTOON CAPTIONS

1. An idea is born.
2. Details are drafted.
3. Writer, artist and director are summoned.
4. Artist goes to work.
5. Goes over sketches with writer.
6. Shooting starts.

are. A few of them are excellent. All of them seem to be doing a creditable job in the Navy's training program. They have to be accurate. In fact, some of them have been used to set the doctrine. They have to be geared to the activity that needs them most. Usually a lot of other activities can use them too. Sometimes they are planned for use by all of the armed forces of this country. About 500 of them have been translated and adapted for use by other countries. Nearly a thousand of them have been released to the general public through the U. S. Office of Education. It's big business but it's exacting business and sometimes it's slow business.

That's how films are made for the Navy and similar procedures are followed by the other armed services. If an organization wants to make a film—and a good one—the same method would apply. The need should be fully established, ways of treating the subject should be explored, script should be carefully prepared—possibly with rough drawings to indicate what may be expected in the film, enough film should be shot so that the cutter or editor will be able to pick and choose from a large and varied assortment. There are no short cuts. The job needs to be well done.

#### A Powerful Medium

And why should it be well done? Because the motion picture is one of the most powerful media we have today. It can be used to teach, to motivate character, to change attitudes, or just to entertain or amuse.

On the teaching side, a film can show a group of men how to build a bridge in about two-thirds of the time that it would take otherwise. That actually happened. The groups of men were picked carefully. One received oral instruction only, the other saw the films. The second group applied the extra knowledge and understanding they had received from seeing the film. Their bridge was just as good or perhaps a little better and they built it in two-thirds of the time.

Here's another "believe it or not." During the war, a Navy Captain was piloting a plane on a routine trip from Norfolk to Washington. A chief petty officer who also had to report back to duty in Washington was riding along. During the trip, the pilot felt a bit sick so he asked the chief if he knew how to take over. The chief replied, "Yes, sir" and proceeded to guide the plane back to Washington and did it skillfully. The captain asked him later on where he had taken his flying instruction. The chief's matter-of-fact reply was "From training films. Have seen dozens of

them. I operated the projector."

The armed services made maximum use of these training aids. In one school, the instructors found that they could cut an eight weeks course to six by the liberal use of training films in the curriculum. It's no accident now that schools and colleges are using more and more films. One school textbook firm now sells supporting films along with the books on a wide variety of academic subjects.

When it comes to motivation, the incentive-type film also does an amazing job. The Army's film, "Kill or Be Killed," helped put the men in the right frame of mind to do their necessary but deplorable job. This same medium now should be harnessed to a peace offensive. The Protestant Film Commission has shown that films can combat prejudice, sell a new curriculum for church school, bring a new high in stewardship, and help recruit candidates for the ministry.

Sometimes you can do wonders with a film by getting people to laugh at themselves or see themselves as others see them. The people who study the statistics of airplane accidents in the armed services found that a lot of these accidents could be avoided by applying a few simple rules that everybody knew but didn't bother to apply. They got out a film on "flat hatting" (low stunt flying just to escape boredom on a long routine flight). The pilots got the point of this reminder and the accident rate went down.

Accidents from use of aircraft with which the pilots were unfamiliar looked too high to the "facts and figures boys," so a film was produced on "Unfamiliarity in Type Aircraft or the Rover Boys in Peril." This merely reminded the pilots to be careful and fully checked out on planes which they were not accustomed to flying. It worked. The rate for these accidents went way down. Now, whenever rates for any particular kind of accident get too high, out comes a film. These films cost thousands of dollars but they save millions of dollars — and what's more important, they save priceless lives.

#### Religious Motivation

Unfortunately, the entertainment world got the jump on the school and the church in making use of the motion picture. Sad to say, the theatrical element has not always made good use of this powerful medium. Some great films have been produced and have been a blessing to humanity. Others have served to lower our moral standards. They have degraded our thinking, taught impressionable youth some of the fine points of crime, and put over

some questionable social and economic notions. But that's not the fault of the medium. There's nothing wrong with motion pictures as such. It's the use to which we put this medium. It's time we used it to uplift humanity—just as sacred music, art, the spoken word from pulpit and platform, the best in drama have served to enrich and inspire mankind.

The church did much to develop the motion picture. It fostered the art of picture making. It encouraged literature, the drama, and music. The greatest stories of all time are those dealing with religious themes and lessons. All these can be used by the film-makers. No greater incentives are to be found than those which owe their origin to religion. The church, therefore, should exercise its claims on this medium of motion pictures. It should use this medium—for the good that can be done with it.

If the film can teach people to kill, it can teach them to love. If the film can teach people to steal, it can teach them to be generous, to share what they have with others. If it can teach sinful vocations, it can also present the claims of Christian service. If it can debase, it can also uplift. Visual aids can and should become an integral part of church school curriculum, worship services, missionary and stewardship programs, and the current evangelistic emphasis. When we are recruiting for the Master, every available effective medium should be used. The motion picture is one of the best of these.

#### MINISTER SEEKING CONGRESSIONAL SEAT MAY LOSE PULPIT

Indianapolis, Indiana (RNS)—If the Rev. John W. Douglas wins the nomination as Republican candidate for Congress in the 11th Indiana District, he is likely to lose his job as pastor of the Eighth Christian church here.

Charles Royster, chairman of the congregational meeting, said the church board had granted Mr. Douglas a vacation until the primary election, May 2. It is the vacation he would have had later this summer, Mr. Royster said.

What if he should win in the primary? Mr. Royster said he "didn't want to commit himself." But it was revealed that some other leaders of the church are insisting that he resign if he persists in his political career.

Mr. Douglas, who has been pastor of the church since 1948, defended his participating in politics.

"I feel we should have people from all professions and walks of life participating in government—that's the democratic way," he declared.

# A Program Is More Than a Projector

by James F. Bennett\*

*Plymouth Church (Congregational) of Cleveland has learned that the use of visual aids means much more than projectors, films and slides. There must be a program.*

ONE often finds churches using visual projected aids but seldom does one find the intensification and planned approach that is used by the Plymouth Church of Shaker Heights, Cleveland, Ohio.

The basic goals of this church as outlined in their program of religious education are to: (a) give fruitful knowledge on the use and understanding of the Bible; (b) to develop Christian attitudes through worship, music and art; (c) to achieve skills in everyday living through missionary and service activities. How visual aids can supplement and embellish these goals is given careful thought by a Committee on Religious Education headed by Mrs. Hulda M. Phipps, director of religious education. This committee is primarily responsible for the selection of various slides, film strips and motion pictures which are used in the program throughout the year. Each year a basic plan of approach is inaugurated. As this basic curriculum of Christian education becomes apparent the committee then begins the study of how visual aids can be used to increase the effectiveness of the program. That this planned approach is successful and appreciated is evidenced by the fact that a substantial budget is annually set up for the purpose of administering such a program. Each year during the past six years the budget has increased as the tempo of the program has accelerated. In planning the year's activities this committee develops various ideas and theories which they hold too rigidly.

In the first place they tend to steer away from the use of "extravaganza" types of films since they feel that few of these "feature length" pictures fit concisely into their program. In this case it is rather a matter of adapting pictures to the program than building the program around available pictures. Shorter films of the ten to twenty-minute variety which generally will conform to a specific subject under discussion are most frequently used thus leaving time for study and personal observation. They also find that from a finan-

cial viewpoint more good material can be worked into the program since the cost of rental is much less for the smaller pictures and strips. Most rentals are secured for a cost of between five and ten dollars. In the opinion of this committee black and white films tend to depict tragedy and reality to a somewhat greater extent than do colored films and for this reason are more frequently used. Through the years the church has accumulated a substantial collection of slides and film strips and films are rented as required. As a particular subject is studied in the classroom the teacher may consult with the committee on suggestions as to which slides or strips will best fit in with the current program. After the selection has been made—and in many cases the students themselves are consulted as to choice—the necessary slides are removed from the library and put into a container which is left at the church office.

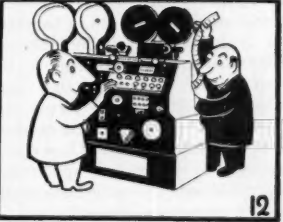
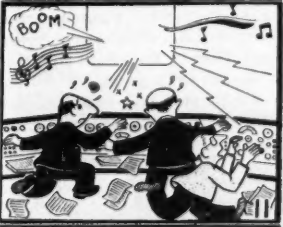
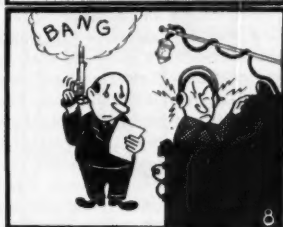
The teacher has merely to stop by the office on the way to class and pick-up the proper package for use that day. Even though such planning is elementary it greatly enhances the smoothness of the program. Also contained in the packet are appropriate Scripture passages which may be used or read to blend into the showing of the slides. Further smoothness of operation is guaranteed since the committee works in conjunction with the local junior high school. Here at the school a course in visual projection is conducted and the operators of the church equipment are all boys and girls who have had this basic training and know how to handle and care for equipment and films. The projectors owned by the church are the same as the type that is used at the school and therefore only a minimum of projection difficulty is encountered.

## CARTOON CAPTIONS

7. Musician does his bit.
8. Sound effects man, adds realism.
9. Sound editor checks.
10. Preliminary cutting.
11. Tries mixing music and sound.
12. Editor checks results.

## A FILM IS MADE

Cartoons by Fred Keziah



\*Free lance writer of Cleveland, Ohio.

### Youth Program

Much of the emphasis of Plymouth Church's program is aimed toward working with youth and in this field the use of visual aids plays a most important part. The church sponsors the Plymouth Canteen, an inter-faith group of junior high students who meet each Friday evening in the church basement. Today the group averages an attendance of 140 and sometimes the number is in excess of 200. The committee feels that the tremendous success of this enterprise could trace its growth to the use of visual aids. When the group was first forming and membership was small a number of suitable full length pictures were shown combined with an active program of entertainment consisting of amateur nights and the like. Boys and girls of junior high school age flocked in because of the fact that entertainment and fun including the movies were offered at a cost which merely covered the film rental and other small incidentals. The committee currently follows a procedure of using only films which the young people want and have not used this program merely to draw youth in and then as a means to force various social and moral issues upon them. Today the use of films is rather limited since the group is so large but should attendance begin to dwindle films again would come strongly into the picture. The important factor is that visual aids were used in this case to create an interest which has been carried on through other stimulating and social activities.

One of the highlights in the year's program is the Youth Communion Service. Communion is served by youth of the church to other youthful members of the congregation. Annually more than 150 youths participate in this service. Such an undertaking requires again careful planning, study and preparation. Slide strips showing the last week in the life of Jesus are used to basically acquaint students with the purpose and values of communion. The week following a ten-minute film is shown of the Lord's Supper. This is followed by explanations as to the meaning of communion by the associate pastor of the church. Here again visual aids are not the complete answer to the job in hand but serve to supplement vividly and pictorially scenes and happenings in the life of Jesus. Following this communion service the young people continue to study about the early martyrs and their sacrifices and as to how Christianity can be carried over and applied in the world today. Again these teachings are supplemented by the use of visual aids to portray and impress important happenings.

Visual aids play a part in the mission program of the church, the goal being naturally to interest young people in carrying the message of Christianity into the little known and dark areas of the earth. Today with the world in turmoil the job becomes increasingly more important and yet proportionately more difficult because of the fact that scepticism has invaded the thinking of youth. In order to create the seed of interest Plymouth Church uses many films of the travelogue type showing characteristics, environment and habits of the peoples of the world. By using this approach many a youth has become interested first in the people and their habits and then has, because of this primary interest, nurtured and cultivated a desire to go forth and work among them. Without the use of these seemingly unimportant travelogues the desire and interest in many cases would remain dormant and uncultivated. The films serve to crystallize the need for missions in the minds of youth. Recently more than \$125 was sent to a church missionary in China who found himself suddenly confronted by the need of additional money. This sum was raised by youth of the church through odd jobs done on their own time and without solicitation on the part of the church leaders. Youth rallied to this cause because motion pictures had shown them previously the perils, uncertainties and difficulties of life in present-day China. They knew in their hearts that the need existed. No one told them—they had seen!

### In Adult Program

The use of visual aids is not confined only to teaching and to work among youth but has also proved valuable in the adult and financial plans of the church. At present Plymouth is engaged in raising funds to expand their facilities to include a nursery, a playroom, eight primary and six junior classrooms, in addition to a chapel, Scout room and an enlarged youth center. In working toward this sizeable task visual aids have again played a definite part. The need for these facilities is graphically shown through a series of pictures taken of present activities and which emphasize dramatically the crowded conditions which presently exist and impress members and friends of the congregation with the job that is being carried on in this church.

In twenty-five years church membership has grown from less than 500 to almost 2500 persons. Young People's participation in the church rose in numbers during this period from a little over 400 to almost 2000. Many factors played a part in this develop-

ment but those of the committee responsible for the use of visual aids are satisfied that some of this growth has come from the hours they have spent in carefully selecting and supervising the use of those little bits of cellulose which have been projected not only on the screen but into the hearts of many members.

### Ministerial Oddities

(From page 6)

There can be no question of Dr. Watts' firm belief in Calvinism. He wrote:

Behold the potter and the clay,  
He forms his vessels as he pleases;  
Such is our God and such are we  
The subjects of his high decrees.  
May not the sovereign Lord on high  
Dispense his favours as he will?  
Choose some to life, while others die,  
And yet be just and gracious still?


\* \* \*

Eighteen editors had one last polite disagreement as to whether "Hark, hark my soul," is worth singing or not. Then their years of labor ended they passed a new *Hymns Ancient and Modern* for publication this year, with "Hark, hark my soul" relieved. Something like 200 of the old hymns are disappearing many of them because—as one of the editors said yesterday of "Hark, hark," the words don't seem to mean anything much. No really popular hymns will disappear.—*London Daily Herald*.

\* \* \*

### MAYORS READ THE LESSONS

I am always a little thrilled when the civic authorities in any district make respectful acknowledgment of the services rendered to the community by the local churches. It is not a question of civic "patronage"; it is just "as it should be" — and not always is! There was such an acknowledgment last Sunday in connection with the fortieth anniversary of the Hampstead Garden Suburb Free Church, when, at the morning service, those present included five of the Parliamentary candidates for Finchley and Hendon South, together with the Mayors, Aldermen and Councillors of Finchley and Hendon. The two Mayors read the lessons. The minister of the Free Church, F. H. Ballard, conducted this impressive service. — *London Christian World*.



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# Weekly Movies Have Wide Appeal

by William M. Hunter

*The pastor of John Hall Memorial Presbyterian Church, New York City, has found his weekly program of movies for the children as serviceable as in his former small town church. Here are the details of the program.*

**C**HURCH-SPONSORED weekly movie programs have a wide appeal. Not only do they entertain the youth of the community, but they can be used for character training and for a particularly effective form of public relations on the part of the sponsoring church.

Our problem in the John Hall Memorial Presbyterian Church is to provide a wholesome Saturday morning program or project for a hundred or more youngsters who would otherwise be on the city streets. Leadership is hard to find for such an hour. Funds are not available for paid leadership.

So, we will run Saturday morning shows, beginning the Saturday after Easter. The programs will comprise a full length feature, one or more animated cartoons or comedies, and a chapter of a serial play. One of our youth groups will make and sell popcorn and cold soda. A nominal admission charge will be made, solely to help defray the cost of the film rental.

## Programming Is Important

The type of shows which are run demand constant attention and evaluation. We are not concerned, primarily, with recreation as such. Instead, we want recreation plus, programs which not only amuse, but which also train in wholesome character, which also develop a taste for better film fare.

To achieve this purpose, we select our films with care. For instance, here is our 13-week booking currently being run at the John Hall Memorial Presbyterian Church, and fairly representative of the balance we strive to achieve:

Entire period: Serial play, "Winners of the West." This continued story holds interest from week to week. It shows the development of the West of our country by means of a continued fictional story. Also, one or more animated cartoons or comedies, to provide "fun for fun's sake."

Feature films are as follows:

April 15: "March of the Wooden Soldiers," a screen version of Victor Herbert's operetta, "Babes in Toyland."

Helps develop taste in music and appreciation for other than usual hackneyed plot.

April 22: "Men of the Timberlands," story of lumbering in the "wide open spaces." Especially appealing to city youngsters.

April 29: "Enchanted Forest," in color. Childhood fantasy. Leads to appreciation of beauty, human values.

May 6: "Ride 'Em Cowboy," a slapstick comedy which lampoons most Westerns. Features Abbott and Costello, and is intended primarily for good, clean fun.

May 13: "Hopalong Cassidy Enters," one of the better type Westerns, where right always triumphs, with the aid of hard riding, clean living, and quick shootin'.

May 20: "Red Stallion," in color. Animal picture, showing relationship of a boy with his pet horse. Rated very high by schoolmen everywhere.

May 27: "Cadets on Parade." This is a story of human relationships which is intensely worth-while. Somewhat sentimental, but teaches wholesome attitudes in a manner easily grasped by most youngsters.

June 3: "Swiss Family Robinson," a remarkable adaptation of the well-known book. While the father's attitude of making men of his sons by avoiding the environment in which they are living is questionable, the basic Christian teachings the film presents are good and quickly understood by most youngsters.

June 10: "Avenging Waters," a wholesome Western.

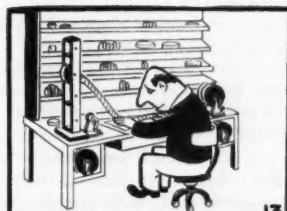
June 17: "Corsican Brothers," Alexander Dumas' famous literary work. Wonderfully well received by children and youth whenever shown.

## CARTOON CAPTIONS

13. Cutter does some critical reviewing.
14. Film comes from processing machine.
15. Stick it away.
16. A safekeeping.
17. Who should have this film?
18. Take it away.

## A FILM IS MADE

Cartoons by Fred Keziah



13



14



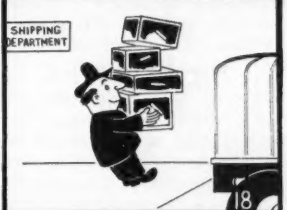
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16



17



18

June 24: "Captain Fury," a story of Irish political prisoners in Australia who are sold to cruel masters as slaves. Analogous to our own American fight for freedom.

July 1: "Overland Express," a Western based on an historical theme.

July 8: "Last of the Mohicans," James Fennimore Cooper's well-known novel screened with much attention to historical settings.

#### Plenty to Draw From

The church which plans to run such a program need have no fear that suitable material will soon be used up. Serials which are usable include, to name only a few, "Custer's Last Stand," 15 episodes; "Junior G-Men," 12 episodes; "Junior G-Men of the Air," 12 episodes; "Riders of Death Valley," 15 episodes; and "Winners of the West," 13 episodes. No attempt is made to be inclusive.\*

There are literally thousands of animated cartoons and enjoyable short subjects, most of which are already attached to feature programs to bring them to at least 1½ hours' running time. Any entertainment film catalogue will contain an abundance of such material listed.

#### How to Achieve Balance

A cursory examination of the pictures I use will reveal many types of programs, the chief being Westerns, comedies, history, great works of literature, musicals, animal subjects, and adventure. Obviously there would be some overlapping in general theme; "Last of the Mohicans," for instance, has elements of adventure, history, and literature. "Corsican Brothers" has adventure and literature, with a lot of romance as well.

For all practical purposes, I use four major themes, as follows: Westerns, comedies, literature, and history. Most of the films will fit in these broad categories. If I am booking for twelve weeks, then, I will endeavor to secure three Westerns, three comedies, three literary works, and three historical pictures, or some suitable subdivision of these classifications. As a result, our programming avoids a one-sided lack of balance. Also, the children (who are usually kept coming by the serial chapter-play) are taught to appreciate other forms of movies than a sole diet of Westerns and "whodunits."

#### Financing the Project

There are many ways to finance the project. Basic, of course, is the admission charge or the free-will offering. The charge, whenever an amount is stipulated, even if it's euphemistically called a "donation," is subject to

a 20% U. S. Government tax; a free-will offering is not. On the other hand, free-will offerings may be too uncertain. "You pays your money and you takes your choice," as the radio comedian puts it. When I was at the Neighborhood House in Summit, New Jersey, in a relatively poor area, we charged 12 cents (10 cents plus 2 cents tax), and subsidized the difference when necessary from the Neighborhood House budget. Our average attendance ran to about 85 or 90 there, which meant we had to make up about one-third of the cost of showing the programs. In my more recent parish of Florida, New York, we charged 20 cents (17 cents plus 3 cents tax) for children under twelve years of age and 30 cents (25 cents plus 5 cents tax) for children and adults twelve years of age and older.

In Florida we had a church which felt it could not afford to subsidize the shows. Our rates were low enough so that virtually no children were forced to remain away because of the cost. Yet we felt a higher rate would have deprived some families with submarginal incomes of the opportunity of attending these wholesome programs. We were, for a time, running the programs on a self-sustaining, but non-profit basis, until the priest of an authoritarian church enjoined his parishioners against attending even secular programs in a Protestant church. We supplemented our income at first by display advertisements, put on sound film trailers on the screen, and later by a patronage system. When the members of the authoritarian church discovered that their priest's attempt to sabotage our programs failed, that the public as a whole approved, slowly but surely their children began to return to the programs on Saturday afternoons and nights. Income was further supplemented in Florida by the sale of homemade popcorn, this taking care of almost 30% of the cost of a given program.

At the John Hall Church we will be charging 18 cents (15 cents plus 3 cents tax) for those under twelve, and 25 cents (21 cents plus 4 cents tax) for those twelve and older. We will have cold soda and popcorn for sale, too. Advance estimates, as this is written, indicate we may expect an audience here approximately as follows:

Ages six to nine years: twenty.  
Ages nine to eleven years: fifty.  
Ages twelve to fifteen years: twenty.  
Ages fifteen years and older: ten.

In other words, we expect an average attendance of about 100 persons, with seventy paying 15 cents after taxes and thirty paying 21 cents after taxes.

We should sell about seventy-five bags of popcorn to such an audience, at, say, two cents profit and maybe fifty bottles of cold soda at, say, 1½ cents profit.

We are getting our complete programs at an average of \$12.50 rental plus transportation, which will bring the cost to \$14. Heat, lights, electricity, publicity and wear and tear on the projector will probably average \$3.50 a week's program. This will yield an estimated "profit" of about \$1.50, which would have to be put in a backlog fund for possibly lean weeks.

#### Is It Worth It?

Financially speaking, this is pretty "slim pickings." For anyone with a mercenary viewpoint, such a prospect is not the least bit attractive.

1. *Weekly movies are splendid publicity for a church.* What better way can the church establish itself in a community than to do something tangible for the youngsters with a minimum of leadership and outlay of money? In Florida, New York, church school attendance increased approximately 35% after the innovation of weekly movies. A Jewish merchant in Florida, hearing the church was raising funds among its members for a new heating plant (no public solicitation was planned, by the way); asked if he might be allowed to contribute to this church which was "taking the kids off the streets on Saturdays." When I left Florida for my new parish at John Hall, Jews, Roman Catholics, and Protestants took the occasion to indicate how much they appreciated this community-service project which I had begun but which is now being operated by a committee of laymen.

2. *Weekly movies are useful for character building.* Let us be frank; I have never made recreational movies an excuse to work in religious or educational films, unless such a short subject happened to be affixed to a program, which is rare. We have stuck pretty thoroughly to entertainment as such. The only "religious" emphasis in the entire program was a sound film trailer with the following message which our church bought and paid for

#### Help Preserve Democracy and Freedom ATTEND YOUR CHURCH REGULARLY

Jewish Community at the  
Legion Hall  
St. Joseph's Roman Catholic Church  
St. Edward's Roman Catholic Church  
First Presbyterian Church

(Turn to page 17)

\*The long list of film titles used by the author will be sent by him upon request.

# Planning Visual Aids for Our 27,000 Churches

by Earl Waldrup\*

IT was in 1943 that the Baptist Sunday School Board started a department—Visual Education Service—to meet the growing need for guidance on a local church level in the use of visual aids. Prior to that date some emphasis had been given to the sale and distribution of equipment, but little had been done to discover and promote the best methods of utilization. Since that time we have made a careful study of the availability and value of visual aids in a church program and an effort to provide and integrate them with that program so as to achieve maximum results from the time, money, and effort invested.

Thus far much of our work has been experimental because we have had no experience to support and give direction to a program. However, during these years certain fundamentals have been evolving. Using these as a guide we think we are developing a program which will eventually meet the needs of our churches.

We are developing a four-point program: First, promotion and local leadership education; second, production—working in an advisory capacity with established producers and originating some productions of our own; third, curriculum integration; and fourth, sales and distribution of material and equipment. Let us consider one phase of this third point; namely, integrating visual aids with the Sunday school curriculum. (We try to do somewhat the same thing for each organization in the church.)

## I. Some Basic Assumptions

As was pointed out above, experience thus far has pointed to a number of what seem to us to be fundamentals. It is around and on these that we are attempting to build our program. Four of these are as follows:

### 1. Relation to the Existing Program

It is our conviction that the established and proved Sunday school program should be maintained until experience and needs dictate and direct a change. With this in mind we are attempting to fit available visual aids into the existing program making changes

The program of integrating visual aids in the 27,000 churches of the Southern Baptist Convention is not a simple one. The author who directs the program planned to reach more than 450,000 volunteer department and general officers and teachers tells of the objectives and the techniques being used to accomplish them.

to permit a more extensive and successful use of this medium as experience and obvious needs seem to justify.

Some have felt that this is too slow—that it is obvious that visual aids can revolutionize a Sunday school program, so why wait? This may be true but with the large number of Sunday schools and the even larger number of officers and teachers involved, changes must of necessity take place gradually.† Our use of visual aids in local schools cannot succeed beyond the interest, experience, and skill of the local workers. This makes it necessary for the denominational program to be keyed to these workers. Changes in the program, to permit the use of new and improved methods and materials, which go beyond their experience are usually unsuccessful. Therefore, we must prove the value of and prepare the way for a more extensive use of visual aids by successfully using them in the existing program.

### 2. Relation to Regular Sunday School Leadership

Our experience indicates that it is important to recommend and provide visual aids which can and will be used by the regularly elected and functioning Sunday school leadership rather than by a visual aids specialist who may be called in for a special visual program. By this I mean that if the visual aid is for teaching, it ought to be used by the regular teacher; if it is for worship or promotion, it ought to be used by the superintendent or other officer in charge of that particular phase of the program; etc. In this way we hope to achieve maximum use of visual aids in every class and department all the time instead of the limited and spasmodic use which is inevitably achieved by having a group of specialists going from class to class and department to department putting on special visual programs.

### 3. Relation to Established Objectives

It seems to us that both general and specific objectives should grow out of the obvious needs of the people rather than the educational possibilities of a particular method or piece of material. With this in mind we seek to select and recommend the visual aids which will assist in reaching the previously established objectives rather than to set up an objective which probably can be reached by an available visual aid.

### 4. Relation to Program Procedure

Our Sunday schools are organized on two different bases—the small by classes and the large usually by departments. In the latter, of course, the departments are divided into small classes. The Sunday morning program usually consists of a general or department assembly, a class period, and in some instances a closing assembly period. In each case each class, department, and the school as a whole where there is a general assembly has its own meeting place and program. Experience has emphasized the importance of using visual aids which fit into the established program procedure, and can be used in the room where the class lesson or department and general assembly program is normally conducted. For example, if twenty minutes are normally devoted to an assembly program, then it is usually well to select visual aids which can be properly used within that time limit, and they should be used in the same room where the program is normally conducted instead of in a specially equipped room somewhere else in the building.

## II. Selecting Visual Aids for Specific Lessons and Programs

We start with a recommended list of visual aids. This list is compiled by a visual aids committee which examines the material as it is released by the various producers. It is judged on eight general points: doctrinal soundness, scriptural accuracy, historical accuracy, educational soundness, up-to-dateness, technical quality, general effect, and usability, i. e., it is of such a nature that there is a place for it in a church program. (Of course, all of these points are not applicable to every visual aid.) Those visual aids which seem to this committee and the secretary of the Visual Education Service

\*Secretary, Visual Education Service of the Sunday School Board of the Southern Baptist Convention. The author will respect requests from our readers for any of the several denominational publications mentioned.

†Over 27,000 Southern Baptist churches have a functioning Sunday school with a combined total of over 450,000 volunteer department and general officers and teachers.

to be worthy of our promotion are listed in FOCUS, which is the visual aids catalog of the Baptist Sunday School Board and its thirty-eight associated Baptist Book Stores. Thus this catalog is our general list of recommended materials from which we make selections to recommend for specific lessons and programs.

With this list of recommended materials in hand and after a careful study of the Sunday-by-Sunday lesson topics, Scriptures, and in some instances the lesson writer's comments, we compile a list of visual aids which can be used to advantage with each lesson. This is done for both Uniform and Graded Lessons, and in the case of the latter there is, of course, the further breakdown according to age groups.

We have gone far enough with this approach to realize that this is only the first step toward the desired goal. There is a need for specific utilization guidance in the lesson and program helps prepared for the superintendents and teachers which must be provided by the writers of the lessons and programs or a person assigned to work closely with these writers. In other words, if we are to achieve maximum results, plans for the use of visual aids must be made in the beginning and developed as an integral part of the lesson or program treatment instead of being suggested as a supplementary activity or teaching aid after the treatment is completed.

Then there is a developing need for the production of visual aids specifically for use with given lessons and programs. Both of these steps will require more experience and training than most of us have and more intensive and advance planning at this point than is now being done in the preparation of the Sunday school curriculum material. However, this writer is convinced that the value of visual aids and the need for these additional steps are so great that all denominational editorial boards will move forward in these directions much more rapidly than has been the case in the first step described above.

### III. Getting the Recommendations in the Hands of Local Workers

We use a number of ways to get the recommended lists of visual aids in the hands of the local officers and teachers who ultimately use them. Many of the suggestions appear in the regular leadership magazines which carry not only the lists of materials but frequently utilization helps for those who desire to use them.

*Audio-Visual Aids*, a monthly bulletin, which is sent free to all local workers who request it, also carries

recommended lists of visual aids for each Sunday and pointers on utilization.

Then many of the recommendations are printed and distributed in special leaflets to those officers and teachers who are interested. For example, a special leaflet entitled "Suggested Projected Visual Aids for New Intermediate Closely Graded Lessons," prepared in co-operation with the editor of the lessons, is issued each quarter for the Intermediate officers and teachers who use the Graded Lessons.

In each case the lists of recommended visual aids are made available to the local users at least a month in advance of the date they will actually be used. For example, the May issues of leadership magazines carrying lists of visual aids to be used with specific lessons and programs carry the June listings. *Audio-Visual Aids* and the special leaflets are released the month before they are to be used. This gives local users at least a month in which to select and order their material.

### IV. Making the Recommended Visual Aids Available to Local Workers

Of course, many officers and teachers secure their films, slides, filmstrips, and other visual aids from a local visual aids dealer. However, the Baptist Sunday School Board tries to make available through its thirty-eight associated Baptist Book Stores the visual aids which we recommend. To this end these stores are sent advance listings of recommended materials from one to four months before the materials are needed by the churches. This gives the stores ample time to have the material in stock when the churches begin placing their orders. Obviously these stores cannot always anticipate the number of orders which will be received for a given visual aid, but it is hoped that as the churches learn the importance of ordering early and the store staff gains in experience, this problem of distribution can be solved.

### V. What of the Future?

In these remaining paragraphs let us digress from the point of view maintained thus far in this discussion and look at some of the needs and opportunities of all churches in the use of visual aids regardless of their denominational affiliation. Evidently, visual aids are destined to play an increasingly important role in the program of most churches. The needs are many, but none of them too difficult to be met.

#### 1. More and Better Materials

We need more and better materials designed to do specific jobs. This need can be met through co-operation and planning with independent producers,

a general production program to provide material of general nature needed by all denominations, and a denominational production program to meet the specific needs within each denominational program.

#### 2. Trained Leadership

Every officer and teacher must be trained in the proper selection and use of appropriate visual aids. This is a big undertaking but it can be achieved through workshops, conferences, free literature, a recommended local church training program, and by enlisting the support of workers interested in other phases of the church program. (The latest addition to our own local church training program is a book entitled *Using Visual Aids in a Church*, published by Broadman Press, Nashville, Tennessee, and made a part of the leadership training course sponsored by the Baptist Sunday School Board.)

#### 3. Distribution

There is the problem which no one seems to have solved, namely that of distribution—making visual aids available to the churches at the time they are needed and at a cost which a church can afford to pay. No doubt this will be solved in time through more localized distribution or denominational mass distribution programs similar to the way Sunday school literature is now distributed. As we achieve wider distribution, thus increasing the quantity of each item produced and sold and eliminate much of the cost incurred by the distributor in providing guidance in individual purchases, this problem should be solved also. Another development which seems destined to play an important role at this point is local church-owned libraries of visual aids.

#### 4. Provisions in Church Buildings

Most churches face a problem in that their buildings are not adequately equipped and arranged for projected visual aids. One ideally equipped projection room is wholly inadequate. It can mean no more than a very limited use of projected pictures. Every room must lend itself to the successful use of this medium so that many departments and classes can use it during the same period. This need can be met when church building committees see the importance of making the necessary provisions in new and existing buildings.

### VI. Conclusion

Experience has established beyond any doubt the value and practicality of using visual aids in Sunday school. A good start has been made in many churches toward realizing the benefits of this medium. Looking to Christ for guidance, maintaining an open mind and ready hands for needed changes,



and dedicating ourselves to discovering and accepting the best methods for using this God-given medium, we can move on to a more extensive and successful use of visual aids in Sunday school.

### Weekly Movies Have Wide Appeal

(From Page 14)

in its entirety:

At Summit, New Jersey, we did run a Prayer for Victory during the war as a trailer, later substituting Earl Wrightson's rendition of Malotte's "Lord's Prayer," though the value of such additions to a recreational program is debatable. I'm not sure in this respect, to be honest about it. It can do no harm, anyway.

On the other hand, the youngsters, when they see regularly pictures which have a high Legion of Decency (or other) rating, are functioning vicariously in a rather wholesome atmosphere. If parents can be apprized of what the youngsters are seeing; if the youngsters can be led to read good books (sending a list of programs to nearby public schools will help), character education continues in a subtle but powerful manner.

I realize that I'm making a rather dangerous offer, but any church contemplating a weekly movie program are cordially invited to write to me, and I will gladly answer any specific questions I can, provided of course a stamped, addressed envelope is enclosed for reply. Just write to me as follows: Rev. William M. Hunter, 342 East 63rd Street, New York 21, New York.

You will doubtless discover, as I have from first hand experience, that weekly movies have wide appeal to the youngsters and to their parents.

### HOMING PIGEONS CARRY EASTER SERMON

Philadelphia (RNS) — Twenty-five homing pigeons formed a silver cluster over a crowd of nearly 10,000 at Philadelphia's oldest and largest Easter sunrise service.

The service was held outdoors at the intersection of the city's two main traffic arteries, Broad Street and Roosevelt Boulevard, sponsored for the 16th year by Messiah Lutheran Church and Friendly Tabernacle. To permit motorists to remain in their cars, Broad Street was roped off from through traffic for several blocks, and the service was amplified from the church grounds.

## Stage a Picture Show

*This One Went Into the Red 75c, But it Brought Together An Amazing Number of Camera Fans*

*by Donald M. MacCluer\**



TRIPLE FUN HERE  
Fun fishing; fun taking the picture;  
fun exhibiting

FOR almost a generation the pastor had been wandering all over Northwestern Oregon pursuing and catching the elusive trout. His wanderings took him to many places of surpassing beauty. After some years he checked up and found he had fished in ninety-three rivers, creeks, and lakes in that section of the country. Many scenes were indelibly impressed on his mind like the shadow of Mt. Hood cast on the sky by the rising sun. Coming home from the mountain you see the sun set behind a ridge. Then you cross the ridge to see the sun set again. At certain seasons you can see seven sunsets one after another on the way home from a fishing trip. The reflection of Mt. Hood in Lost Lake on a clear day is unmatched for sheer beauty.

This past spring it dawned on the pastor that some day his fishing trips into the mountain country would have to stop. In his imagination he could hear his physician saying:

"Now you have a good tough old heart; but it is an old heart. No more climbing up to Serene Lake. The two-mile climb out of the canyon on the way back is too much for one of your years. No more seven-mile hikes up Eagle Creek with several climbs down to the creek on the way. After all fourteen

miles of mountain hiking, half of it up-grade, is just a little too much for you. Do not go up the Big Slide on Still Creek any more. It is too far. And certainly you will not climb up to Hidden Lake any more. You might as well forget Dumb-Bell Lake. I think you are kind of a dumbbell for going up there anyhow. This does not mean that you must quit fishing, by no means. You can still go up the Clackamas River and fish from the car. It is pretty up there and there are a lot of fish in the Clackamas; but you have to be smart to catch them."

So the pastor decided to buy a color picture outfit and take pictures on his fishing trips. When he gets old, he can project them on the screen and in memory go back to the scenes of his piscatorial triumphs. The pastor has a son-in-law who is the secretary of a camera club in Southern California. He in turn has a friend who is one of the best professional photographers in Southern California and who owns a camera store. So he sought their advice and came up with a 35 millimeter camera, a light meter, and a projector. The good wife bought a beaded screen from a chain store. It did not cost much and proved quite satisfactory for home projection. Then he picked up one of those plastic coats that the Army had provided for use in case of gas attacks. It cost 15 cents. He took part of it and made a sack to carry the camera in so that it would not get wet. He figured that if he fell in the river and stayed under long enough for the camera to get wet, he would not be coming up for some time and would not need a camera any more. All summer he wandered along the streams fishing and taking pictures as he went.

The pastor's assistant had been with him for well nigh a quarter of a century. She planned a trip back to Minnesota, Indiana, California and numerous other places. So she bought a camera and as she went she clicked the shutter.

The assistant pastor, a member of the Naval Reserve, headed north to Alaska on his vacation acting as chaplain on a cruiser. He bought a discarded camera at a rummage sale. Being somewhat of a mechanical genius, he rebuilt it and took some very fine pic-

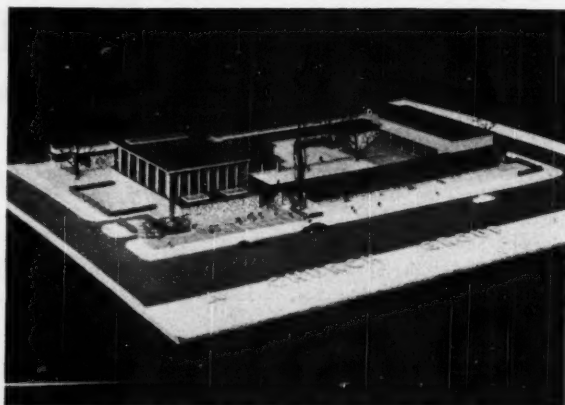
\*Minister, Rose City Presbyterian Church, Portland, Oregon.

tures in Alaska. The church secretary was immune. She showed great tact and indiscriminately admired all the pictures of the rest of the staff. Every time one of the force would get a roll of pictures returned, he would set up the projector in the church parlor and give a private showing to the staff. Like all camera addicts they kept showing their pictures to different groups and in turn were invited to see the pictures others had taken.

One morning the staff got together and organized a camera club. The pastor appointed himself president, the assistant pastor vice president and the pastor's assistant secretary and treasurer. The first action of the new club was to limit its membership to three. A call went out through the parish paper for all those who were interested in staging a contest to report to the church office. This stirred up all the shutter bugs, click beetles, lens lice, and other camera fiends. The idea seemed to meet a long-felt need. A contest was arranged. Each exhibitor was charged an entry fee of 25 cents for five pictures. The entrants were all members of the church and the pictures were taken by the entrants. To make the exhibition worth-while, ribbon was purchased and the local printer made up prize ribbons in blue, red, white, and green. The ribbons were dated so they could be preserved as trophies. There was no classification of the pictures. Every one in attendance was permitted to vote on a prepared ballot as he saw fit. The ballot was rather complicated and rated every picture Good, Very Good, or Exceptional. Of course, there were no Poor pictures. The system proved too time consuming and a better one has been devised.

Nineteen members entered ninety-five pictures. The entrants ranged in age from about seventy down to thirteen. The thirteen-year-old boy, by the way, had a couple very fine pictures. This meant that the entrant had to sort over his pictures and enter what he considered his best five. Two brothers had been in the Army. One had finished college. The other was still in college. Between them they had a total of 1,500 colored slides. They spent a month sorting over their pictures. It paid off as they took three of the four prizes.

The pictures were of outstanding merit and interest. By the law of averages most anyone gets an exceptional picture out of every fifty or a hundred taken. The scenes ranged from eastern Canada to the Pacific Ocean, from northern Alaska to Mexico, from sea level to an altitude of 33,000 feet. One of the entrants is a pilot of a B29. He had some unusual pictures; but took none of the prizes. The pictures were



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Students of Carnegie Institute of Technology, Pittsburgh, designed this Presbyterian Church for a mythical community of 20,000. The group includes a 700-seat church, a 200-seat chapel, ten classrooms and a home for the minister.

Some of the proposed features are excitingly new. The church chancel is lighted through skylights, focusing effects may be secured through it. In addition tall glass sections admit light to the church. No light will shine into the eyes of the congregation.

There is a large parking area in the rear of the church and cloak rooms at the entrance. The minister has access to the church and his study through a quiet garden area.

Each unit in the church may be heated and opened without using the other departments.

shown in groups of five allowing 20 seconds for each picture. Then the lights were turned on and those in attendance marked their ballots. At the end of the exhibition the ballots were collected. While the judges were counting them, light refreshments consisting of berry juice and cookies were served. The camera club has no dues and no source of income except the entry fees. The ribbons and the printing cost \$3.20 and the refreshments \$3.20. The president met the 75 cents deficit. The crowd was very enthusiastic. A month later the exhibitors met in the pastor's home to talk over the next contest which was two months off. All exhibitors were considered members of the club.

A member of the church who is an outstanding professional photographer spoke on timber cruising from the air. He gets in his plane and flies over a stand of timber. He takes pictures as he goes. These are enlarged. The lumber companies instead of sending men on foot into the woods to cruise a stand of timber, sit down and study the enlargements of the pictures taken from the air. They arrive at a very accurate estimate of the board feet in

a stand of timber. Actual pictures taken by him and used by the lumber companies were shown at the meeting. The shutter bugs were greatly impressed by his talk.

At the next contest two sets of prizes will be given. One will be the popular choice with the audience voting. The other will be the professional choice with some outstanding professional photographer acting as judge. The pictures will be classified as follows: 1—Landscapes, including all scenery; 2—Flowers and Trees; 3—General Interest, including dogs, cats, people, and all the rest.

Our observation is that color photographers are the most violent of all fans.

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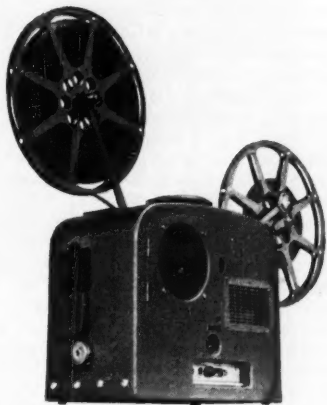
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# Magnetic Recorders in the Church And Religious Education

by Malcolm A. Harris\*

*Many uses have been found for the magnetic recorders in the program of the church. We have published several articles on the subject. But this article is more inclusive than any other we have seen to this date. It will give you some good ideas.*

THE utilization of the magnetic recorder in the church field is limited only by one's imagination. More and more churches are recognizing the recorder as an extremely useful instrument and are utilizing it in innumerable ways in the church program.

The minister himself will find the magnetic recorder an invaluable tool. In the church office which employs a full-time secretary or stenographer, the minister can dictate directly into the recorder himself and save the time of the typist by the elimination of shorthand transcriptions. If a part-time stenographer is employed, the minister can dictate correspondence—to be typed later.

The magnetic recorder will prove itself especially helpful to the minister in sermon preparation and delivery. Sermonic material can be recorded and played back for study, amplification or classification. When the sermon is completed, it can be recorded and played back for critical examination. Corrections and changes can be made. The "erase" feature of the magnetic recorder is ideal for "editing" the sermon. When the sermon is preached, it can be recorded for later study by the minister to improve his delivery, style, enunciation, pronunciation, diction and general effectiveness.

Many ministers use the recorder in pastoral counseling. It is understood, of course, that it is used only with the knowledge and consent of those seeking counsel. Thus recording the consultation period, the minister can have, not only the accurate verbatim record, but in later playbacks have opportunity for more mature judgments in the case. Also, such recordings will enable a minister to constructively criticize his counseling "techniques."

The average minister attends many conferences and conventions at which he wishes some of his people might be

present. Portions of such meetings, inspirational talks, important addresses or business, can easily be recorded and played back later for those unable to attend.

A beautiful atmosphere for the home wedding can be created by soft wedding music preceding, during and immediately after the service. Many excellent disc recordings of wedding music are available. A wise selection can be made and a half-hour or an hour of these can be magnetically recorded. This recording can be played from another room, without calling undue attention to itself and without the disadvantages of record changing—manually or mechanically. Some ministers record the entire wedding service, have it transferred to a disc, and send it to the couple.

Perhaps the most popular and most obvious use of the magnetic recorder is to record either a part or all of the church service and take it to the sick, aged and shut-ins. Those unable to attend the regular services of their church sincerely appreciate having the church "brought" to them. Particularly, when communion is taken to the sick or shut-in the atmosphere of the sanctuary can be recreated by taking a recording of all or part of the regular communion service held in the church.

The church choir, soloists and the organist can make extensive use of the recorder. During choir rehearsals, recordings can be made and playbacks made immediately in order to make any necessary corrections. A year ago a recording was made of the public presentation of an Easter Cantata by the church choir. Many persons in the audience, knowing the recording was being made and to be played at the conclusion of the service, remained to hear the recording. Not only the choir appreciated hearing the playback, but many others as well.

The magnetic recorder can be used

to provide suitable background music either before, or during a worship service. The period between Sunday school and church, for example, is apt to be one of confusion and noise in the smaller church. Organ music, for the church having no organ, or other suitable music can be played during this period—preferably through an auxiliary speaker and amplifier, which is offered as an accessory by some recorder manufacturers. Also, fifteen minutes before the evening service such a plan can be followed. An atmosphere conducive to reverence and worship can thus be easily created.

## Synchronized With Visual Aids

In the utilization of visual aids, the use of the magnetic recorder as an audio-aid to them is important. A musical background, narrative or commentary can be added to the silent motion picture film. Even the sound on the sound film can be left off and a magnetically recorded narrative or commentary substituted which would better suit the particular need of the user. In the use of film-strips or slides it is no longer necessary for the speaker or reader to fumble with manuscripts in the dark or in poor light. The lecture or commentary can be recorded on wire or tape. In using the recorder with a sound-projector, suitable connections are usually available for using the amplifier and speaker of this latter machine. Also, by using the separate amplifier and speaker, an added accessory for some recorders, the recorder itself can be operated from the same table or stand as the slide projector. The amplifier and speaker can be placed at the screen with a connecting cable back to the recorder. This enables one person to operate both machines easily.

At the beginning of a program utilizing a motion picture, the recorder can be effectively used. A slide of devotional nature can be projected upon the screen with appropriate background music from the recorder. Also, of course, it is possible to use background music throughout the presentation of either the silent motion picture film, film-strip or slides. A very effective utilization of the magnetic recorder can be worked out at the conclusion of the

\*Minister, The Presbyterian Church, Roachdale, Indiana.



showing of a motion picture, film-strip or set of slides. Before the room lights are turned on, an appropriate slide ("Christ in Gethsemane" by Hoffman, for example) can be projected and a recording of "The Lord's Prayer," or something similarly appropriate, played. This can either take the place of the regular benediction or be left on until the people are dismissed by the minister. Such a utilization has proven very effective and helpful both at the beginning and conclusion of a "visual program."

Some time ago 35mm kodachrome pictures were taken of our Sunday school, showing the program and all the classes in session. Then the slides were arranged to tell the story of our Sunday school in pictures. In the presentation the magnetic recorder's utilization added much. The first slide was a picture of the exterior of the church and youngsters entering for Sunday school. While this slide was projected on the screen, the recorder played a recording made of the entire Sunday school singing the opening song in the service a few Sundays previously. The recorder also provided soft background music—in this case, organ solos—for the pictures. The picture-story was concluded with another exterior picture of the church. While this picture was projected, the musical background was so timed that "God Bless This House," a tenor solo by a talented young man in the church, recorded previously, played. Immediately following this, the kodachrome slide, "Christ in Gethsemane," by Hoffman, was projected, and a recording by this same young man of "The Lord's Prayer," played. By announcement made at the beginning of the service, the congregation understood that this concluded the service, without the customary benediction or further announcement. This utilization of the recorder with slides, provided an unusually effective presentation.

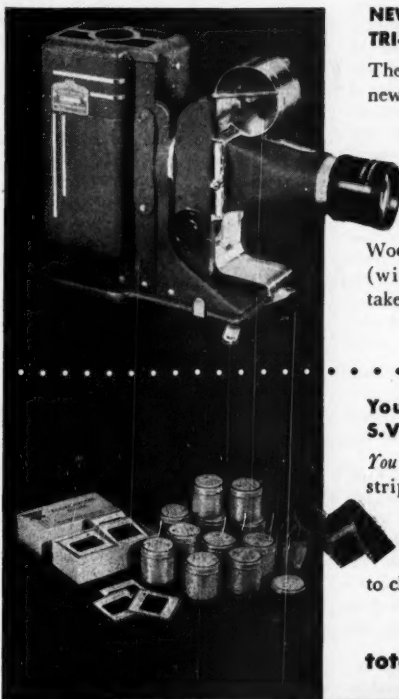
It is possible for the minister, or some other person, to record "devotionals" for use in the meetings of small groups—young people, missionary societies or ladies' societies. This will be particularly helpful when such meetings are held in homes that have no piano. Recordings by hymns can be made and the group can sing with these.

The magnetic recorder can be especially helpful in the youth program of the church. Skits, playlets and even plays produced by the young people can be recorded. The young people enjoy using prepared plays or writing their own. Rehearsed or unrehearsed "radio programs" can be recorded.

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many groups within the church by the use of the recorder. For a family night, for example, several well known persons can make a recording beforehand, telling something of themselves, and then later when played back it can be used as a "Guess Who," or "What's My Name."

#### Annual Reports

If the church has an annual meeting—usually burdened down with long, numerous and uninteresting reports—spot recordings can be made during the year of important events and highlights in the church program and played back at this meeting. This method can be made particularly interesting and appealing by the additional use of slides or motion pictures made at the time of the recordings.

In the case of a vacant church, or in the absence of the minister, either the sermon, or the entire church service itself could be provided by the use of the magnetic recorder. Sermons or entire services could be provided previously from another church or from the radio.

#### Religious Education

In the field of religious education many excellent uses can be found for the magnetic recorder.

Sometimes, as in the public school, problems of discipline in the Sunday school can be solved by making a recording of a classroom period, unknown to the students. If noise and confusion has been the problem, the students then will be able to hear how much distraction they have been creating.

Such a class period recording can be especially helpful to the teacher. During the playback a critical analysis can be made of the teaching. Study and analysis of these recordings can produce better teaching. In fact, some churches use this method in a teacher-training program.

Classes can produce playlets for recording. Biblical stories and events can be dramatized. Worth-while recordings made during the week, taken from the radio for example, can be played for the entire class. Recordings made in the junior departments will be enjoyed and appreciated by the parents of those youngsters and other adults.

The Daily Vacation Bible School can adapt many of the Sunday school utilizations as well as adding some of its own. At the usual last night program for parents, recordings can be played of the actual work and program of the school.

Alert individuals in the church and church school will daily find new uses for the magnetic recorder.

# The Country Church Can Afford Visual Aids

Here Are Five Reasons Why

by Ralph Grieser\*

THE church in the small community, traditionally measuring its resources in terms of small potatoes, easily concludes that it cannot afford modern visual aids. It throws up its hands at the first cost of the equipment, saying: "I cannot afford it."

In this article we shall confine ourselves to the basic tri-purpose projector for 2x2-inch slides and single or double frame 35mm filmstrips. To decide whether or not a parish can afford to add the tools of visual aid, we shall stick to these simple pieces—the tri-purpose projector and a "radiant" screen.

The answer is not in the preacher's purchase of such equipment at his own expense, for until the tools are owned by the church itself they will push it aside as a preacher's passing fancy.

I would always begin with leading the local board of Christian education, or some responsible group, to purchase the basic pieces. Sometimes to launch the project you may need to take advantage of the universal inclination of groups which says: "What shall we do to raise some money?" Those who have talent may give a public program at which time an offering for the visual aid fund is made. A church-wide solicitation of a dollar or two a family is effective for it gets the money and gives many people an investment sense in the equipment. "It is ours." Organized classes will respond to this call. One church found a large tenant-farmer family sending in ten dollars. The local treasurer argued with the minister that the family must have intended it for some other cause, and he traced the gift back to the home to receive the amazing reply: "We gave it to the visual aid fund! If it is something for our children, we want to help."

Once the local board of Christian education starts flipping the switch on the brand-new projector, the door is open to advance with the use of the equipment.

#### I

The smallest church can afford space for the use of the tri-purpose projector

in its work. Nor do we need to relegate it to the night. When all possibilities to provide a place for daytime use of film are explored, something will be found. Churches that discover "tower space" for a Scout den, a niche for a prayer chapel, or a corner for a kitchen, challenge those who too easily say, "We have no space to make a dark room." Some churches find that the sanctuary itself can be darkened with surprising facility. The men and women of the parish may be led to make whatever it requires to darken the windows in daytime; and there will be ready hands to help the sexton pull-in, or pull-down, or lift-up the window blinds as they are needed.

#### II

No church is too small to afford enough people to merit the investment in projector and film. In fact, the focus of the projector in religious education should be on the small group. Educators have always known, but we sometimes forget it in our ambition for large numbers, that the small group is the learning group. Jesus was at his best when a few sat at his feet or stood nearby while he took a child on his knee. Something of freedom, informality, sharing of personal and mutual interest between class and leader is gained in the small group. Teaching three children in the corner of a one-room church with pictures projected upon a foot square screen is as important for those three tots as three children from a church which numbers thousands.

Let us not forget that when we focus the projector on the small learning group, we defeat the popular idea of using visual aids for entertainment alone. One begins to value the projector as a tool for teaching when he goes to the trouble to prepare a place to show a film-strip to six primary children.

To symbolize the importance of the small group, I keep in mind the intermediate boy with rheumatic fever confined to his bed for months. The minister or a teacher remembers this lad when his department explores the Christmas Story or the church at work

(Turn to page 24)

\*Minister, The Methodist Church, Polo, Illinois.



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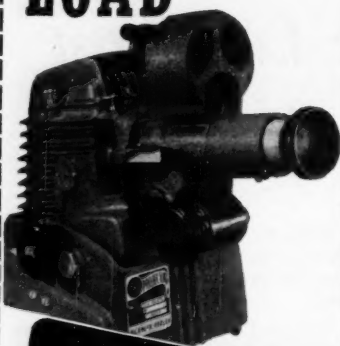
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THE EASTER DRAMA

The Colorado Springs Civic Players pantomime the "Resurrection of Christ" for the Easter sunrise service in the Garden of the Gods. (See front cover.)

## The Country Church Can Afford Visual Aids

(From Page 22)

in Japan. The screen, projector and film-strip and slides are toted to his home. The family adjusts the furniture and pulls down the shades on a weekday afternoon. The boy shares the lesson memorably.

We are saying that every parish can afford people enough to warrant the cost of modern equipment. And in the homes are eager children looking for pictures of religious lessons. Actually, the small church should cease underestimating itself for its groups of a few are educationally sound, affording a capital opportunity to help people learn.

### III

Because a projector turns out a by-product, every church can afford it. Once the local teachers and officers begin to think in terms of pictures they see that visual education is not confined to the latest kodachrome slide set. Traditional lesson pictures take on a new meaning. Objects from the home beckon to the teacher to use them to illustrate next Sunday's lessons. Projects where hands are busy rise up to serve the purpose of the theme. One church, as it learned to use modern electrical equipment, discovered that it had only one good picture on its walls. In time, classes, youth groups, and individuals were open to the pastor as he led them to purchase well-framed classic religious pictures for blank wall spaces. In the vestibule now hangs Da Vinci's "The Last Supper"—a lovely copy. In the youth room is a large framed copy of Hofmann's "Christ in the Garden of Gethsemane" hanging over a walnut altar made from cast-off

furniture by one of the men of the parish; and in the same room is a colorful picture showing the new world as a plant bearing the world's flags being placed in the good earth of the United Nations. In the children's division are copies of Raphael's "Madonna of the Chair," "The Boy Samuel," and "Jesus in the Temple." If this church would discard its projector and screen, it would gain full value for the purchase price in the way it has been awakened to use its eyes. Its very walls speak of Jesus and God's Kingdom. And its teachers are taking their children outside to see the handiwork of God as the seasons progress.

### IV

If a church wants to present the appeal of missions and relief to its people in a gripping way, it can afford a projector. We found high school people stepping into the project of collecting used clothing for overseas relief with real concern after we reported to them one Sunday morning what Church World Service is doing in Asia alone. Such a film usually costs about a dollar. Seeing was believing with them. They collected and shipped relief packages by the hundredweight.

Likewise, primary children began to understand missions when we showed them a film-strip purchased by the local church School of Missions called "Christ's Work in Japan" which pictures American college people on a three-year service term in Japan serving children. With their superintendent these children talked about the needs as a junior boy operated the projector. They were glad to make an offering for missions to Japan when the film was finished.

The Women's Society on its annual Thank Offering Day, granted the annual privilege of conducting the 11 o'clock public worship, have been ambitious enough in recent years to borrow a sound-movie machine from the high school to show such films as "Heart of India," "My Name is Han," and "Beyond Our Own." They wisely make such preparations as will minimize the entertainment expectancy of the people, and actually instruct them in the work of the church with a view to touching their hearts.

### V

My final impression is that a church can afford visual aids for what it does to the minister. When he begins to spend time with his teachers and program chairmen, learning with them how to make teaching more effective with this modern tool, something valuable happens to him. He begins to see and think in pictures. His mind begins to run to the concrete. A new vocabulary creeps in to crowd out the classroom

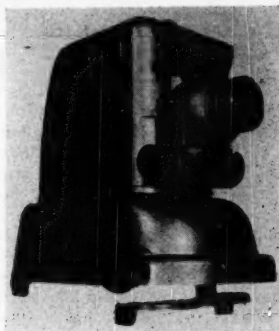


words he learned in seminary. Some day suddenly he may get the thrill of speaking some great truth in a parable.

#### BUREAU OF CENSUS INSTRUCTS WITH STRIP FILMS

It is well known that industry has been using visual means to teach salesmen, engineers, factory help and efficiency personnel. This visual education has taken the form of slide and strip film, 8mm and 16mm silent and sound films as well as slide and strip films combined with recorded explanations.

Now, for the first time, the Department of Commerce, Bureau of the Census has found a way to employ visual education to make its job easier.



VIEWLEX MODEL V-45

Early this year the Census Bureau decided to use strip films to teach the census takers the correct approach to a more accurate census. An inexpensive strip film projector was decided on and plans were created to get this projector produced. The most important problem was that of cost. The Bureau was on a budget, not large enough to allow a single dollar of waste, and yet it had to train its "takers" to be efficient or more money would be wasted. If the projector could be made inexpensively enough and if, at the same time, it was fine enough to be used with large audiences and small, the idea would be a success.

Bids were extended to the trade and projector manufacturers went to work. It was not easy. Low cost, high quality, low wattage bulbs were preferable in some spots, high in others, long throw in places, desk use in others. All these and many other problems had to be "licked."

The job is done now. Viewlex Inc. of Long Island City made a projector that met the test and was awarded the contract. Next the strip film had to be produced that would clearly show the best and most efficient way to get the census information. The strip too has been completed and photography has proven once more that it is a real tool in industry.

## Ministers! Sensational News! *Double Insurance Protection at Only 25% to 35% added Cost!*



TIME slips by faster than you think! Act now to secure for your family adequate income during their critical dependency years. To celebrate our 50th anniversary, the Ministers Life and Casualty Union, one of the strongest companies in the United States and Canada, offers you our new, sensational **DOUBLE PROTECTION PLAN**.

### *What is Double Protection?*

It is very simple—you start with a basic plan of insurance . . . Ordinary Life or Endowment at a specified age . . . at the Union's low premium rates in any desired unit from \$2,500 to \$10,000. To this you add 15-year "Term" insurance of the same unit size to be attached as a supplement

to the basic policy. For this added protection, you pay only 25% to 35% of the original cost! Look at the simplified table above.

In other words, IF YOU ARE 35 now, you pay only \$53.83 the first year and \$71.83 thereafter for a \$5,000 Double Protection policy. Think what this would mean to your family! And, what's more, you get dividends from both the basic and the "term" parts of your policy!



IN SHORT, if you are a minister or a full time worker in the field of religion, you can subscribe to this new money-saving life insurance! protection, and know that your family will have essential food, clothing, housing and education. Don't wait.

TABLE OF RATES

Column I shows first year premium. Column II subsequent years

| Age | \$5000 Double Protection<br>(\$2500 basic policy plus \$2500 15-yr. term) |        |                     |        |                     |        |
|-----|---|--------|---------------------|--------|---------------------|--------|
|     | Ordinary Life   |        | Endowment At Age 70 |        | Endowment At Age 65 |        |
|     | I   | II     | I                   | II     | I                   | II     |
| 25  | 35.43   | 48.21  | 38.76               | 53.18  | 41.76               | 57.68  |
| 26  | 36.78   | 49.95  | 40.28               | 55.23  | 43.48               | 60.00  |
| 27  | 38.21   | 51.83  | 41.93               | 57.41  | 45.33               | 62.51  |
| 28  | 39.75   | 53.83  | 43.68               | 59.73  | 47.33               | 65.20  |
| 29  | 41.41   | 55.96  | 45.58               | 62.23  | 49.43               | 68.01  |
| 30  | 43.16   | 58.23  | 47.61               | 64.88  | 51.71               | 71.06  |
| 31  | 45.03   | 60.63  | 49.76               | 67.71  | 54.16               | 74.31  |
| 32  | 47.00   | 63.15  | 52.05               | 70.73  | 56.78               | 77.83  |
| 33  | 49.15   | 65.88  | 54.56               | 74.01  | 59.61               | 81.58  |
| 34  | 51.40   | 68.75  | 57.20               | 77.45  | 62.63               | 85.60  |
| 35  | 53.83   | 71.83  | 60.03               | 81.13  | 65.88               | 89.91  |
| 40  | 68.83   | 90.68  | 77.68               | 103.96 | 86.46               | 117.13 |
| 45  | 89.75   | 116.55 | 103.15              | 136.65 | 117.33              | 157.93 |
| 50  | 119.28  | 152.55 | 140.98              | 185.13 | 166.50              | 223.43 |

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Gentlemen: Please send me at once information on your DOUBLE PROTECTION policy available during 1950.

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**MAIL TODAY!**

# Illustrative Material for Opaque Projectors

The World, Your Parish, Your Home Is Filled With Good Things

by Arthur J. Kindred\*

YOUR opaque projector may be a rather useless piece of machinery gathering dust on a shelf, or it may be the most used piece of equipment in your visual education program. The difference lies in diligent persistence, stock-piling of clipped pictures, gradual classification of them into accessible categories, and the application of some versatile imagination to their use. That difference is almost inevitably represented in the interest and work of a few people such as can be discovered most anywhere. It is the sort of enterprise that makes a wonderful family hobby. Quite often it might center under the parsonage roof. At any rate, it did in our case; and perhaps a little description of our experience over the last seven or eight years may be suggestive to someone else who is wondering how to get that opaque projector to work.

One might well have a great many pictures but seldom use them. The answer is adequate storage and filing space. After a bit of fumbling around, we found an ideal medium for this in an old spool cabinet that an attorney had used for years for filing legal papers. It had about twenty flat drawers of about the right size for clipped pictures, and several larger ones that are ideal for larger flat pictures, up to the size of a Saturday Evening Post cover. Since securing our cabinet I have noticed several of them in second hand stores, and a little search might well produce one. If not, a couple of men who are handy with tools can build a cupboard with the flat drawer requirements, or adapt some piece of furniture to this purpose.

Pictures, as they are accumulated, will begin to fall into their own classifications, with a number coming under the miscellaneous caption. Your own titles may be fixed to the front of the drawers for ready reference. Ours run all the way from "silly cartoons" to "practices of faith," and seem to stay fullest in the nature categories . . . animals, flowers, scenery, etc. . . with Biblical scenes, mission subjects and children's pictures keeping well up in the running.

You will be likely to start your collecting, or at least the classifying of material, with reference to some speci-

## TO DICKIE (Anonymous)

(Taken from "The Iowa Conservationist")

When you walk through the woods, I want you to see  
The floating gold of a bumblebee,  
Rivers of sunlight, pools of shade,  
Toadstools sleeping in mossy jade,  
Treetops cones against the blue,  
Dancing flowers, bright green flies,  
And birds to put rainbows in your eyes.

When you walk through the woods, I want you to hear  
A million sounds in your little ear.  
The scratch and rattle of wind-tossed trees,  
A rush, as a timid chipmunk flees,  
The cry of a hawk from the distant sky,  
The purr of leaves when a breeze rolls by,  
Brooks that mumble, stones that ring,  
And birds to teach your heart to sing.

When you walk through the woods, I want you to feel  
That no mere man could make this real . . .  
Could paint the throb of a butterfly's wing,  
Could teach a wood thrush how to sing,  
Could give the wonders of earth and sky . . .  
There's something greater than you or I.  
When you walk through the woods; and  
the birches nod,  
Son, meet a friend of mine named God.

### A Poem Used to Stimulate Meditation

fic need. Our first project was in relation to Christmas, soon after we got our opaque projector. We got out last year's Christmas cards, which many people keep over until the following year so they won't forget about somebody, and found enough lovely scenes to tell the Christmas story in pictures. This may be done very nicely by illustrating such hymns as "While Shepherds Watched Their Flocks by Night," "O Little Town of Bethlehem," "Away in a Manger," etc. The words, either clipped from a book or typed, are fastened across the bottom of the picture with rubber cement. Most pictures have to be mounted on light cardboard for best use, and rubber cement is by far the cleanest and most satisfactory for the purpose.

Our next specific project was a visual education period in vacation church school in which we wished to give background appreciation for courses in Bible lands and customs. By far the most productive sources for this purpose are the various articles that have appeared in *National Geographic Magazine* in the last ten years on this part of the world, a number of them with a specific Biblical bent. Many people have taken this magazine for years, but no one has thrown away the back copies if they have an attic to store them away. A

call through the community will turn up a rich source of pictures on many subjects, and, of course, this magazine coming to your home currently assists constantly in building up your resources.

The development of visual devotional services offers almost unlimited possibilities and are widely in demand by various groups in our church. Illustrated hymns and poems form a base for such services. Such a hymn as "All Things Bright and Beautiful" lends itself perfectly to illustration with pictures that may be very easily found. On such stanzas as "each little flower that opens, each little bird that sings; he made their glowing colors, he made their tiny wings" references are too rapid for individual slides to be used. In such cases, the imaginative person can make some most artistic composite slides by careful clipping and pasting on a white background, that may then be decorated with crayola to the degree of the composer's skill. But usually such composite pictures can be found to embrace the full scope of suggestion in the line. "For the Beauty of the Earth" is another hymn that illustrates with great ease; while such a hymn as "O Young and Fearless Prophet" presents somewhat more of a challenge to research and the use of symbolism. Youth and children hymnals are likely to be replete with songs that can be nicely illustrated. "Singing Worship" (Edith Lovell Thomas) has one on page 127 that begins "Remember all the people who live in far-off lands" that children love to sing from the screen. Such a book as this offers a great many "picture songs" . . . "Far Away in Old Judea," Whittier's "Corn Song" and descriptive songs in appreciation of the labor of shipbuilders, lumbermen and farmers.

### Stimulating Meditation

Meditative moods may be stimulated and made vivid by taking a poem such as "To Dickie," which appeared in the *Iowa Conservationist* as an anonymous writing, finding pictures to throw on the screen while it is being read, and closing with one of the Psalms that expresses appreciation of the creative power of God in the world. Kilmer's "Trees" was illustrated recently in *Coronet*, and these picture panels are

(Turn to page 29)

\*Minister, First Methodist Church, Marshalltown, Iowa.

# A NEW TAPE RECORDER

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Almost twice as much recorded material on each reel of re-usable tape... as compared with conventional tape recorders!

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The new design of this recorder makes possible drastic savings... in weight and bulk. It weighs less than any other recorder on the market today—a mere 15 pounds—complete, in case.

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### An Effective Aid in Many Church Activities

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**DRAMATIC SELECTIONS** given by church groups can be recorded on tape for later review and comment... as well as religious entertainment for church members who are sick or absent.

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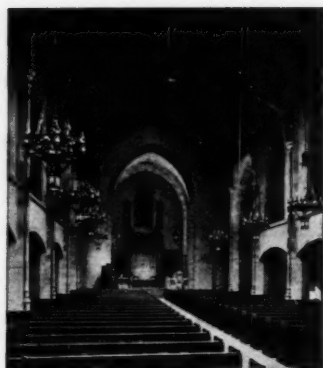
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Trinity Methodist Church, Springfield, Mass.  
Collens, Willis and Beckoner, Architects

## Morelite IN YOUR CHURCH THAT'S LIGHT ON YOUR BUDGET

This church, which took the Christian Herald Prize in 1928, was equipped with very handsome wrought-iron chandeliers which undoubtedly gave enough light to satisfy the congregation of that day. Recently, however, a study was undertaken to find inexpensive means of providing more light on the pews—without spoiling the general effect. The choice was Rambusch MORELITE (illustrated below). Behind each truss there are four of these units installed. They are adjusted to throw their light in a slightly forward direction down over the pews, providing ample yet inconspicuous reading light. This is typical of many churches throughout the country where a marked improvement in lighting can be attained by simple and economical means. Why not let Rambusch solve your lighting problem? Send today for our Church Information Folder.



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# THE CHURCH LAWYER

## Radio Broadcasting of Sermons

*The Station Is the Judge of the Material*

*by Arthur L. H. Street*

THE contract of a religious society with a radio station for broadcasting of sermons, provided that it was "subject to the approval of the station both as to artists and to broadcast content." Did the station violate the society's rights by refusing to permit broadcast on Easter Sunday of a sermon, which "expressed what is presumably the Universalist doctrine which does not accept the Resurrection of Christ as a physical and historical fact, but gives to the story of the Resurrection a purely metaphorical or spiritual significance"?

The operator of the station acting upon its conception as to what was demanded by the public interest exercised a discretion that was reviewable by the Federal Communication Commission, but not by the courts, except in reviewing an order of the Commission. So decided the United States District Court for Massachusetts in the case of *Massachusetts Universalist Convention v. Hildreth & Rogers Co.*, 87 Fed. Supp. 822.

The court dismissed this suit which sought damages for refusal of the defendant to broadcast the sermon Easter Sunday, 1949, and to require permission for broadcasting it Easter Sunday, 1950. Outlining obligations of radio stations, Judge Ford of the court declared, in substance:

Radio stations operating under licenses required by the Communications Act must operate their stations in the public interest. The licensee must determine what programs shall be broadcast, and, as declared by the United States Supreme Court, cannot delegate that duty to the network or to an advertising agency. The licensee cannot bind himself to accept programs in every case where he cannot show that he has a better program. A licensee does not operate a station in the public interest if he agrees to accept programs on any basis other than his own reasonable

decision that the programs are unsatisfactory.

"This freedom of license," adds Judge Ford, "is not, of course, an absolute or unfettered one. The exercise of the right is subject to review by the administrative agency, the Federal Communications Commission. At least once every three years the Commission must determine whether a renewal of the license is in the public interest, . . . and it may review the action of the licensee in selecting programs at any time. . . . The enforcement of the Act and the development of the concept of public interest . . . are thus entrusted primarily to an administrative agency. The only function of the courts is . . . to enforce or review orders of the Commission."

Accordingly, the court did not pass upon the merits of defendant's excuse for refusing to broadcast the particular sermon—a conception "that the broadcast on that particular day"—Easter Sunday—"would by reason of the religious views expressed, be shocking to general public sensibility, and that, therefore, the broadcasting of it would be a violation of defendant's duty under the Federal Communications Act to operate its station in the public interest."

The court stressed the fact that the particular contract reserved to the defendant right to approve programs to be broadcast. But the court concluded: "Certainly the Act does not expressly confer on anyone any right to broadcast any material at any time, whether or not it has a contract for such a broadcast. Nor does there seem to be any basis for an implication of such a right."

**Read**  
**CHURCH MANAGEMENT**  
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**Churches**



## Illustrative Material for Opaque Projectors

(From page 26)

very effective on the screen as the poem is read or sung as an integral part of a devotional service. These same techniques are practically limitless in their application to the widest range of devotional literature.

### Illustrative Talks

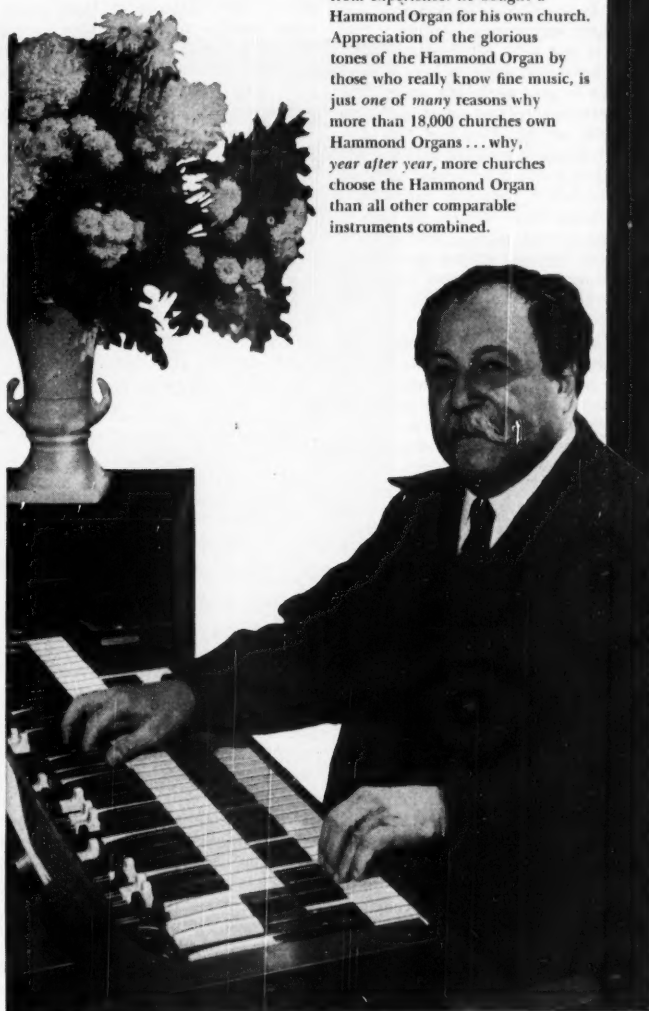
After our picture stock-piles had reached rather ample proportions I found myself developing informal illustrated talks on a number of subjects. "Getting From Here to There" weaves around a score or more pictures of bridges, ranging from the crudest sort of primitive structure to modern miracles that span our rivers and bays today. Unusual shots of unusual bridges add variety, and pictures of historic bridges with rich associations provides sufficient depth to give good balance to the subject. I found that I had clipped a great many pictures of hands . . . praying hands, grasping hands, helping hands, little hands in big hands, hands holding up the globe, hands of different colors clasped . . . and it took no ingenuity at all to bring them together to provide focal points for a talk that would be quite sterile without illustration but is very vital with it. "Faces" develops along the same line, using everything from some pictures taken by a candid camera newspaper man from behind a trick mirror in a movie lobby and published in the picture supplement of a Sunday paper to the kind of pictures that portray the deepest feelings and emotions of people.

One of the problems that confronted us for a time was the effective use of the opaque projector in the teaching program of the church school in any closely correlated fashion. The answer to that came when we discovered "Bible Stories in Pictures," published by Concordia Publishing House in St. Louis. We get two copies of the sheet so it can be clipped without loss. They come each quarter, with individual papers for each Sunday, about twenty-four to thirty pictures each week. The art work is excellent and the treatment of Biblical material good. Sometimes these file away in the large flat drawer for some little time before they are clipped, mounted and used. More often some group of teachers is upon them at once preparing them for use, as has been the case currently with the lessons on St. Paul, an area of study in which our sixth grade classes are now working. We go through the filed papers each quarter and pick out the illustrations that might be used with some group during the next period. After they have been used they are put in an envelope

## Pierre Monteux, CONDUCTOR,

SAN FRANCISCO SYMPHONY ORCHESTRA, says:

"The Hammond Organ is a beautiful instrument and an absolute delight for anyone who loves music." Maestro Monteux speaks from experience: he bought a Hammond Organ for his own church. Appreciation of the glorious tones of the Hammond Organ by those who really know fine music, is just one of many reasons why more than 18,000 churches own Hammond Organs . . . why, year after year, more churches choose the Hammond Organ than all other comparable instruments combined.



There is a Hammond Organ for every church no matter what its size. Prices start at just \$1285 f.o.b. Chicago (this includes Federal excise tax which is rebated to churches).

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that is identified by subject and date used, and filed away for future use.

#### Creative Productions

Quite often we have a situation where younger children need to be cared for during an adult program, on family night occasions and the like. We find the opaque projector an indispensable aid to story telling at such times. Many of the well-known and much loved children's stories, and many good ones that are not, are to be found in dime store books, in the Golden Book series, and in other inexpensive sources. Two copies of one, a bit of clipping, mounting if necessary, and you have a story that can be used again and again. The same atmosphere that one has with a youngster on his knee and the book before him can be achieved with a group of children comfortably seated with the pictures before them on the screen. Some of the finest pictures we have in this field are from more expensive books that have become tattered as to binding and dog-eared about the edges but still yield enough perfectly good cuts to carry the story.

This same technique of securing focal attention is just as applicable to the finance committee in the discussion of facts and figures and young people in the discussion of situations and problems as it is with small children in the telling of a story. Many things in such fields for which ready printed material cannot be found may be adequately illustrated by a medium skillful person.

The sharing of creative productions is one of the finest distinctive uses of the opaque projector. It is much more satisfactory than the making of glass slides to use in the old type stereopticon machine, even if one has such a machine. Drawings made by children on sheets up to regular size sheets can be very nicely displayed to a group with a bit of moving about on the projection surface. And when you have a group of Cub Scouts who have mounted beetles, butterflies, bumble bees and what not, it is a delight to their hearts to see their own specimen thrown on the screen.

So begin digging out back numbers of *National Geographic*, *Coronet*, *Arizona* and other profusely illustrated magazines. Read the picture supplement in your Sunday paper with your little six-inch hollow square in hand and get what you want before it goes the way of yesterday's paper. Subscribe currently to the publications that offer you the best resources. Get a group of people fired up on the subject of finding and saving pictures for you. Find the cabinet, or get one made. Then just let your creative imagination go to work and be prepared for your next problem.

## The Protestant Film Commission

### Protestants Have Boldly Seized the Opportunities of Visual Aids by Gwendolyn V. Heard

**M**EN of vision, who carried in their hearts and minds an awareness of the terrible need for a solution to the problems of our time and for a deep and more patent knowledge of the teachings of Jesus Christ, came together to make a plan to help the individual solve some part of these problems. There was the need for better social relations and social conscience, for international cooperation, for economic security and, above all, for a satisfying personal way of life. They had a profound conviction that human conduct is determined by inner attitudes and beliefs and that the most effective medium for educating people and influencing those attitudes was the motion picture. And therefore, a group of secular and religious men and women of the Protestant churches of America came together and founded the Protestant Film Commission, Inc.

#### In Order to:

- Promote Christian ideals and spread the gospel of Jesus Christ;
- Preserve the American family and the American way of life;
- Promote democratic ideals and understanding;
- Give spiritual impetus to the desire for world brotherhood and world peace;
- Promote social understanding;
- Build personal character by increased knowledge of mental health and power.

#### By Various Means:

Producing dramatic and documentary films of high quality and deep moral and spiritual value for religious and educational use in churches, schools and secular organizations;

Representing the Protestant point of view to the motion picture industry in the hope of stimulating a greater sense of responsibility in the production of entertainment films which influence the attitudes and behavior of millions of people;

Stimulating in the movie audience an artistic and intellectual taste in films by a cooperative relationship with the Protestant Motion Picture Council, whereby the Protestant Film Commission gives wide distribution to their reviews and evaluations of entertainment films.

#### Specifically It Has Produced:

**BEYOND OUR OWN** (40 min., B&W, sd.)—A dramatic story of evangelism designed to persuade people, not

only to give financially, but to give of themselves and their time for the work of Christ.

**MY NAME IS HAN** (25 min., B&W, sd.)—A documentary, filmed in China with all native cast, designed to show Christianity in China and the work of the mission boards there. This film was given an award as best in its class by the Cleveland Film Council at its June, 1948 Festival.

**PREJUDICE** (58 min., B&W, sd.)—A feature-length film, telling dramatically the story of what the emotion of prejudice does to the soul and personality of the person possessed of it, how the prejudice is acquired and how the dynamic of the Christian faith can help to overcome it. First released theatrically, but now also available in 16mm.

**KENJI COMES HOME** (35 min., B&W, sd.)—The story of a Japanese war veteran and the problems he faces as he returns to civilian life in post-war Japan. In his life we see the tensions, frustrations and problems of this defeated country and the challenges they present to militant world forces. This film was nominated for the 1949 award of the Motion Picture Academy of Arts and Sciences.

**BIRTHDAY PARTY** (30 min., B&W, sd.)—A dramatic story of a ten-year-old girl, how she came to understand, through experience and Christian guidance, a measure of what it means to be a Christian, as expressed in her relationships with other people. A curriculum enrichment film, based on the I.C.R.E. Production Outline, "The Golden Rule."

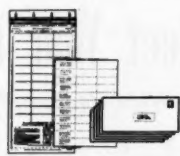
**A JOB FOR BOB** (35 min., B&W, sd.)—The story of how a young man of seventeen learned through real life experiences and Christian guidance the validity of elements which Christians consider significant in choosing a vocation. A curriculum enrichment film, based on the I.C.R.E. Production Outline, "Choosing a Vocation."

**WHAT HAPPENED TO JO JO** (35 min., B&W, sd.)—A dramatically told story of a sixteen-year-old girl and her church youth group, their experiences which lead up to a maturing concept of what it means to think and act as Christian citizens. A curriculum enrichment film, based on the I.C.R.E. Production Outline, "Christian Citizenship."

**SECOND CHANCE** (80 min., B&W, (Turn to page 32))



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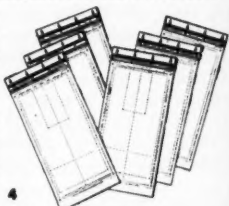
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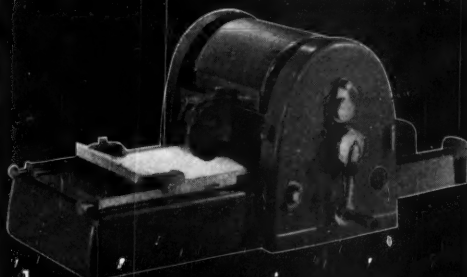
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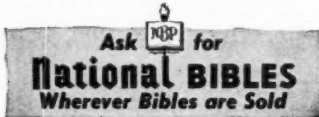
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**JULY-DIRECTORY ISSUE**  
of  
**CHURCH MANAGEMENT**  
**FOR 1950**

## Meet Your Minister

Folks Like to Know What He Does; Here Is One Way to Tell Them

by Paul D. Dunn\*

**D**URING three pastorates I have been asked the same question by many church members, "What does a minister do with all his time?" I am convinced that many church members are in the dark concerning the activities of the minister. I searched for some slides that would explain this phase of the ministry and failed to locate what I wanted. So, I decided to make up a set to meet my requirements. With a 35mm camera I took the shots I wanted and made the following colored slides. They will be used to explain the work of the minister at annual congregational meetings. I am including some brief suggestions after the slides.

**Slide No. 1. PREPARATION FOR THE MINISTRY.** Picture of minister in academic gown and hood. Explain years of preparation and cost of education.

**Slide No. 2. FIRST APPOINTMENT.** Picture of church. Tell of salary, expectations of minister as to attendance, finances, etc. Difference between expectations and the facts.

**Slide No. 3. STUDYING THE SCRIPTURES.** Picture of minister studying the Bible. Source book for daily living and sharing.

**Slide No. 4. PRAYER LIFE.** Minister in study kneeling in prayer. Importance of guidance in minister's life. Explain how the minister prays for the individual members in congregation.

**Slide No. 5. PREACHING.** Minister in pulpit. Explain preaching from minister's viewpoint. Text, purpose of preaching, etc. Number of sermons delivered in a year.

**Slide No. 6. INFANT BAPTISM.** Picture of minister baptizing child. Explanation of sacrament and respon-

sibility of parents.

**Slide No. 7. OUTDOOR BAPTISMAL.** Minister immersing candidate. Explain different modes of baptism and history of each. (Our church gives candidate choice of mode.)

**Slide No. 8. VISITATION.** Minister administering holy communion to shut-in. Importance of communion.

**Slide No. 9. HOSPITAL VISITING.** Picture of hospital. Approach subject of cooperation between doctors and clergy. Try to alleviate fear of going to hospital. Importance of faith in healing process.

**Slide No. 10. FUNERAL HOME.** Picture of funeral home. Ministry of comfort. Opportunity to explain Christian's attitude toward funerals and changes in services. Could approach the matter of memorial gifts rather than flowers.

**Slide No. 11. LATE HOURS.** Picture of minister locking the door at night after various board meetings. Tell of the various meetings minister must attend.

**Slide No. 12. ON CALL.** Minister answering the phone at any hour of the night. Minister is available 24 hours each day.

**Slide No. 13. BUSINESS MEETINGS.** Minister meeting with the official board. Opportunity to explain system of local church and introduce new ventures under discussion.

**Slide No. 14. OFFICE WORK.** Minister operating mimeograph machine. Many ministers do their own office work.

**Slide No. 15. VACATION TIME.** Minister and family departing for vacation. Explain purpose of vacation and tell what the minister does during vacation.

Each minister could write his own script and make his own slides to suit his requirements.

\*Minister, First Evangelical Congregational Church, Akron, Ohio.

## The Protestant Film Commission

(From page 30)

sd.)—A dramatic treatment of the disintegration of a marriage. Designed to show the easy steps by which a couple fall into a non-Christian way of living. A stewardship film.

**Rich Promises for the Future:**  
**AGAIN PIONEERS.**—A dramatic film which is designed to move its win-

ners to a realization of the strategic importance of the Home Missions enterprise. It will do this by showing the people of a typical "new frontier" of society, in some segment of the nation's life where democracy has not yet brought opportunities and stimulus, and where the Home Missions enterprise brings its Christian inspiration and realistic solutions to the individual



problems.

**SOUTH OF THE CLOUDS.**—A documentary showing Christianity in the Near East and giving insight into Islamic thought and practice.

**SECRET OF THE SYCAMORE.**—A dramatic documentary story of a little boy who experiences appreciation of God's wonderful creation.

**ON THE ROAD TO DAMASCUS.**—The story of the life of Paul the Apostle, to be produced with the cooperation of J. Arthur Rank.

Seven religion and mental health films which are being produced in cooperation with the Department of Religion and Mental Health of the Federal Council of Churches and include such subjects as The Unconscious, Personality Conflicts, Repression, and How to Live Creatively.

#### Adding It All Up

We have proved that religious and educational films of high quality are eagerly desired and have a wide market.

We have proved the possibility and desirability of close collaboration with interdenominational agencies on planning and content of films.

We have proved that the voice of Protestantism, speaking through an interdenominational agency and making use of the motion picture as the greatest means of mass communication, can make a tremendous impact on the secular world for the good of all.

And we have proved that producers of entertainment films welcome the helpful consultation provided by the Protestant Film Commission, representing various denominations of the Protestant churches of America.

#### There Is a Basic Organization:

The Protestant Film Commission is a non-profit corporation organized in 1945. Its membership consists of the national boards of nineteen Protestant denominations and twelve interdenominational agencies. Its operating budget is financed by membership fees from these organizations, plus the supervision charge of ten per cent of the production budget from each film produced. Film projects are financed by interested boards, denominations, foundations, private donors, and investors. The headquarters are in New York, New York, 45 Astor Place.

In Hollywood the Protestant Film Commission has established an office which, with the aid of consultative committees, advises entertainment (theatrical) producers on ideas, treatments and scripts, and provides "on the lot" counselling when requested. The ad-

(Turn to next page)



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# Protestant Radio Commission Reports

by Everett C. Parker

THIS commission has the responsibility, first of all, to make our churches conscious of the great power for good presented through the radio. Secondly, on the very practical and technical level it gives itself to the promotion and direction of Protestant radio programs. This brief report gives some of the highlights.

"Somecne You Know" was awarded a citation of distinguished merit for radio programs contributing to better human relations. The award was made by the National Conference of Christians and Jews as a part of their Brotherhood Week observance.

We are just now completing a big operation for "One Great Hour of Sharing" in which we attempted to get a saturation of radio on all levels to promote the cause of Protestant Overseas Relief. In view of the high quality of transcription and network programs for radio and television which we were able to produce, we were able to get premium time on a vast number of A-1 radio stations. The over-all operation included the development of radio expeditors in almost a thousand communities to insure local radio coverage and newspaper publicity. This over-all strategy can be perfected in the future but at least for the time being it indicated the possibility of getting real mass coverage for Protestant radio programs.

In regard to television the Protestant Radio Commission is planning a series of puppet film programs on the parables of the New Testament. One pro-

The Protestant Radio Commission is a project sponsored and financed by an increasing number of the Protestant denominations. A good resume of its work for the past year is presented by its director.

gram, "The Good Samaritan," has been completed. The response to the picture thus far has been entirely favorable. On January 29 the Protestant Radio Commission sponsored a program as an experimental series for women. The theme was Christian Nurture. The title of the show was "Love 'Em But Don't Leave 'Em." The program began with introductory remarks and then a dramatic presentation and ended with a discussion.

Briefly the program establishes the possibility of "fear" on the part of a young mother in "spoiling" her baby with too much attention. The child unusually cross and obviously unhappy, cries constantly and is thought to be ill. The family doctor indicates the child is well physically but actually hungry for "mothering." He tells the mother that she must make the child "feel" that he belongs to her and she to him, that she must learn to "enjoy" her baby.

Another feature of the work of the Protestant Radio Commission is the coverage of great Protestant events, one of which took place in Columbus, Ohio, on January 24-27. Special network programs were arranged and a staff member covered both the local programming and channelling of news to radio services and network news programs. Fifteen local programs were broadcast. Fourteen network programs gave information regarding significant events at the congress.

At the present time the Protestant Radio Commission is developing a transcription series on the Home Missionary Enterprise. We cannot expect to reach as many stations as the total of over a thousand in "Operation Good Samaritan." Its base was a united Protestant promotional effort. But we feel assured of very wide coverage, on good time in view of the growing interest of as full radio coverage as possible for Protestant projects.

At the same time the Protestant Radio Commission is carrying on an educational program through one day in-

stitutes and regional religious radio workshops. We have a month's workshop at the University of Chicago and are holding others in week periods in New York, San Francisco, Berkeley, California, Atlanta, Toronto and expect to schedule more in the very near future in other regions.

The major religious broadcasting on the local level still follows the devotional pattern but gradually in view of our educational program, we are seeing improvement and great variety of local programming. A special television workshop has become an annual feature and will force a great consideration at our workshop as more stations open in more communities. The advent of television also necessitates the merger of Protestant Radio and Film Commissions. This merger is in the talking stage but we cannot release any information at the moment regarding a time schedule.

An effort has been made to bring about clear cohesion in network and local Protestant broadcast not only through the development of the expeditor and the educational program but also in terms of making it possible for local sponsorship to be added to all Protestant Radio Commission network programs. This applies also in the transcription series. In every case time is allotted usually with musical film for local councils of churches to make announcement that "In this community -----program is sponsored by-----council of churches."

## The Protestant Film Commission


(From page 33)

dress is: 5746 Sunset Boulevard, Hollywood 28, California.


It cooperates with the Religious Film Association in the distribution of films to churches, schools, theatres in America and overseas, which also includes promotion of the films and utilization material for them. The address of The Religious Film Association is 45 Astor Place, New York, New York.

It also cooperates with the Protestant Motion Picture Council, which reviews and evaluates entertainment films, with the idea of raising the standards of the individual movie-goer and gaining a more fair representation of the Protestant viewpoint in motion pictures and more significant moral themes.

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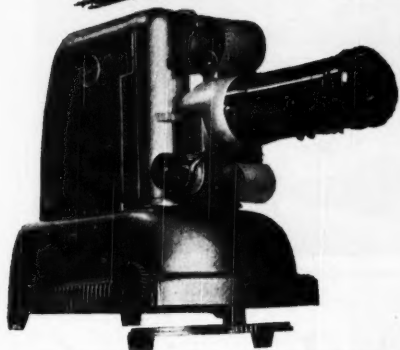


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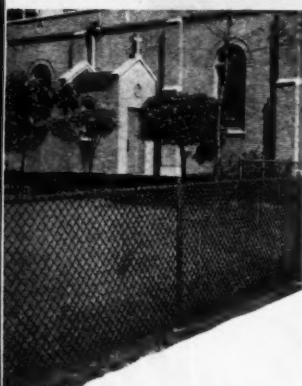
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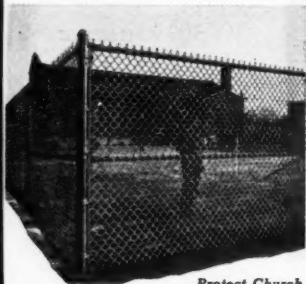
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## Radio Church Associates

*Springfield, Massachusetts Organization Specializes In Religious Transcriptions*

**W**ITHIN the past year the initiative, the leadership, and the support of the Greater Springfield Council of Churches has been a major factor in a new and powerful technique of Bible teaching and appreciation. The significance of the development in Springfield is the fact that a permanent, aggressive organization has applied itself to a project of bringing Bible teaching and ideals to all ages and groups through the great medium of radio and transcriptions.

The venture which had its inception within the church council has been organized as the Radio Church Associates, a non-profit concern, pledged to carry out a devoutly inspired objective.

Actually it was an expert in radio that first struck upon the idea of using the great Bible dramas as the material for a radio program. But the application of the idea to an evangelism on the air and into the American home was provided through the Council of Churches.

In 1946 Frank E. Dunn, former director of public relations and finance for the Massachusetts Council of Churches, came to Springfield as executive secretary of the Greater Springfield Council of Churches. One of his early undertakings in a comprehensive program was a large dramatic production, "St. Joan," as a project of the

Church Council. The director of this stage production was a young, talented dramatist and experienced radio program director, Ben Sweet.

During their association in the play production Ben Sweet suggested to Mr. Dunn that the Bible stories and their dramatization offered an extraordinary opportunity of radio production. Mr. Sweet suggested that he could organize and direct a radio cast in such a program as a Council of Churches program in Springfield.

This was an inspiration which Mr. Dunn not only enthusiastically endorsed as a local project, but quickly sensed would make similar contribution on a much larger scale. What was good for Springfield, he reasoned, would be as popular and acceptable for every Church Council and its allied groups.

Bringing about a practical development of this mutual desire to use the Bible and radio for religious instruction and entertainment took prolonged discussion, study, and planning before Mr. Dunn and Mr. Sweet achieved the first step in their idea. Finally, in December, 1948, the Associates took on formal, legal status as an organization created to enter radio dramatization and transcription as a business enterprise.

The faith of Mr. Dunn and Mr.



Sweet met its first test in Springfield, where the broadcasts passed the crucial tests of audience reaction and approval. Nearby Councils of Churches submitted the programs to their local stations and quickly received more than average attention and respect in recognition of the expertness in production and the favorable response aroused by the broadcasts.

Thus the Associates moved confidently from a purely local level to its present status as a religious service agency not only for Church Councils and radio stations, but to church schools, colleges, churches, religious publishing houses and ultimately to every home. The Associates have plans under way to reach its maximum potential by bringing the dramatized Bible epics into the 40,000,000 American homes on victrola albums.

The series of Biblical dramatizations produced under the label of Radio Church Associates have two titles. The first on which launched the success of the Associates is **THEY LIVED THE WORD**. These are half-hour recordings on an elaborate scale of the ageless and universally loved stories.\*

**AND FORBID THEM NOT** is the title of the second series of Bible stories recorded by the Associates. These are fifteen-minute transcriptions adapted for wider radio acceptance, but in no way losing the full value of the dramatic and religious quality of the productions.

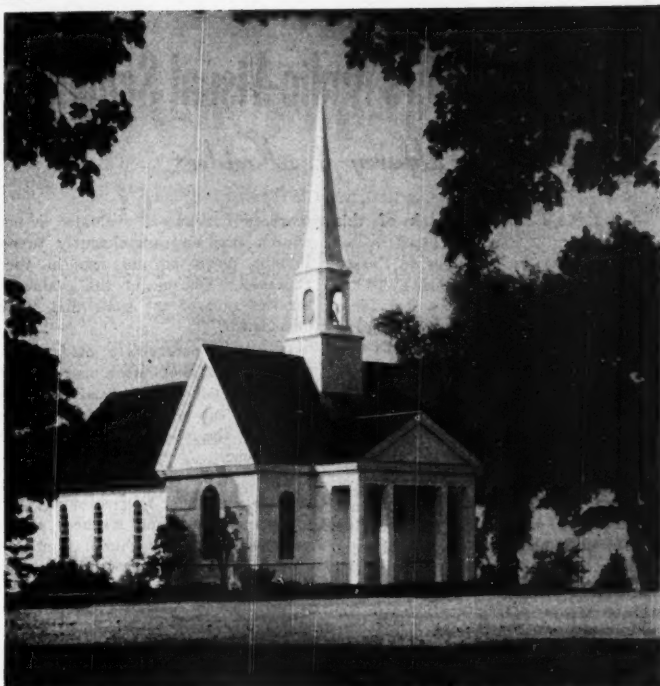
The programs are sold to radio stations on a quarterly, semi-annual and annual basis—one broadcast each week. Rates for the series are based on the commercial rating of the station according to its locality. Both series demonstrate convincingly that worth-while programs can be used profitably by radio stations to appeal to an intelligent and appreciative listening audience.

While Mr. Dunn remains the guiding spirit of the project, it is constantly receiving new and valuable assistance from many sources. Religious scholars and many ministers have supplied guidance and inspiration. Business leaders now share in solving the problems created by its swift expansion. An office staff, the full time work of Mr. Sweet, a cast of actors and the technical facilities of radio program production and transcription now are necessary in the operation of the Associates, and a large suite of offices is occupied by the personnel.

While amazingly successful in winning respect and prestige and acquiring

(Turn to next page)

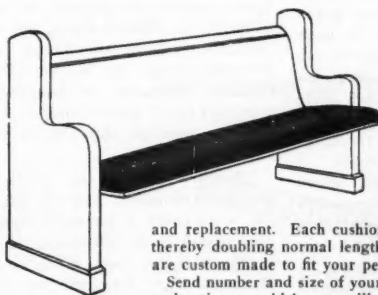
\*Complete list of titles will be sent upon request. Address Radio Church Associates, 145 State Street, Springfield, Massachusetts.



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# Church Offers Audio-Visual School

by Harry J. Kreider\*

"WHAT do you think of this film?" "What filmstrip or slides can I use for an Easter program in our Sunday school?" "What would you recommend in a film for a special Thanksgiving Eve service in our church?" "I haven't seen this new missionary film; can it be used in our Sunday school as well as in our missionary society?"

Many churches are asking questions of this kind. But where can they get the answers?

There are, of course, the occasional audio-visual workshops. They are of considerable help. But they can hardly answer all the questions, for the needs of the churches are continuous. Can a church get an adequate answer to an unforeseen need that arises some weeks after the workshop has been held?

Then, too, there are the church film evaluation services. The evaluations are of genuine help. But they are so brief. They tell the age groups for whom the film is recommended, but they tell so little about *how* to use the film for those groups. And they are far from infallible, because of the human factor in evaluating. For example, a group of well-trained audio-visual

teachers I know of evaluated a new church film and unanimously turned thumbs down on its use in their churches. Yet one of the evaluation services said of the same film, "Recommended."

It seems increasingly evident that the churches need much more assistance in their audio-visual problems than they can get at the present time. I suggest the following for serious consideration:

First. The churches need a continuing workshop, to give opportunity to their leaders and teachers to see personally the new church films and other audio-visual materials as they are released. Such a service can rarely be provided by a film distributor. But it could be made possible without too much difficulty if it were attempted on a city-wide or county-wide basis. Such a workshop could be held weekly, bi-weekly, or monthly, according to the need.

Second. The church leaders and teachers should have an opportunity, in such a continuing workshop, not only to *see* the audio-visual materials, but to *discuss* and *demonstrate* how to use them effectively.

Third. Church leaders and teachers who are just starting in audio-

visual work need a continuing laboratory, to give opportunity to learn how to operate equipment. This should be on a personal guidance basis, so that each participant may learn as much as he needs for his particular church, and as rapidly as he is able.

Fourth. Church leaders and teachers who want to plan audio-visual programs should have a continuing seminar, in which they can discuss and work out solutions to the specific problems and needs of the churches which they represent.

Fifth. Many churches would welcome a personal service, whereby a member of the workshop staff would visit a church which requests him, and help the church to get started properly or to solve some particularly perplexing problem.

Sixth. Church leaders and teachers need adequate leader's guides on how to use films and other audio-visual materials. The guide should give specific suggestions, such as orders of service for a church service or the Sunday school, and programs for youth forums, missionary societies, and other groups. The guide should have also general information, including Scriptural notes, an adequate synopsis of the film, and data related to the film (for example, for a missionary film, data on the country and mission involved in the film; such data should not simply be referred to, but should be put right into the guide, to make it readily available). The guide, furthermore, should have some thought-provoking questions for a good discussion following the film.

Church leaders and teachers who cannot get to a continuing workshop would profit much by an audio-visual question and answer page in our denominational and general church magazines, as well as in specialized audio-visual magazines. The member of the workshop staff who would edit such a page would give concise and thoughtful answers to problems sent in which are of general interest and help to other churches. Other problems he could answer by correspondence.

## St. James Audio-Visual School

To make a beginning in such a program of service, St. James Lutheran Church, in Ozone Park, New York City, of which the writer is pastor, has announced a continuing audio-visual workshop to begin the coming autumn.

Only the first and second of the services above outlined—the continuing workshop with its discussion and demonstration—will be undertaken this fall. When these are perfected, other services will be added. The workshop will be conducted for two terms of

(Turn to page 40)

## Radio Church Associates

(From page 37)

ing outlets for its productions, Radio Church Associates has required financial assistance at the outset to meet the heavy expense of launching the organization. Many small and large individual contributions have been made by persons who approved the objective of making the Bible and its teachings available to more and more people.

Other generous sources have helped the Associates toward its expectation of becoming financially independent. Recently the Associates received a substantial grant from a Foundation in Springfield. Its national program is receiving serious consideration for even greater backing. Confidently and energetically Mr. Dunn now devotes himself to the task of obtaining the financial aid that will make the full success of Radio Church Associates possible.

The production staff of Radio Church Associates has been strengthened in recent weeks by the appointment of Dr.

Sidney A. Weston as religious education editor. Dr. Weston, now assistant minister at First Church of Christ, Court Square, Springfield, is former editor of the Pilgrim Press, and a distinguished scholar and writer in religious education. Dr. Weston will lend valuable assistance in adapting the productions of Radio Church Associates to uses in the church school, church and home.

"We are engaged in arming our churches, ministers and all who love the word with a powerful means of combatting Bible illiteracy, religious apathy and the cheap kinds of entertainment that surround us on all sides," Mr. Dunn declares.

This is a ministry which friends of the church everywhere may support without hesitation. A crusading fervor is evident among those most closely concerned in it. To them the Bible story in dramatic form deserves at least as much respect in the American home as any soap opera.

\*Pastor, St. James Lutheran Church, Ozone Park, New York City.

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# The Precedence of the Audio

Don't Forget That Sound Is Important

by Frank Hobart Nelson\*

**L**ONG before there were strains of lovely orchestral music . . . long before there was such a thing as a masterpiece of art . . . long before any of the advances of our vaunted culture, so-called, there was the sound of the human voice.

In our frenzied efforts to lay hold of new tools for the transmission of knowledge such as the current audio-visual teaching methods, let us not neglect the historic emphasis that has always been made on the audio, or that which is heard and not seen.

With the rise of the current prevalence of radio, there has come a new emphasis on the audio. The opportunity has arisen again to paint vivid word pictures; to stimulate the imagination by means of voice and sound and to develop those inner thoughts and conclusions to which one is enabled to come without benefit of social pressures or the effect of mass hysteria.

Radio listening is usually a solo proposition and, as such, it has certain advantages in the formulation of attitudes uncolored by other minds. Added to the use of the audio by means of radio are sound effects and music which serve to heighten the impression made on the imagination and the result is often more to be desired than if the individual were left to the devices of the visual.

It may be well, therefore, to point out some of the advantages of the audio method of projecting knowledge as over against the visual. They are as follows:

\*Pasadena, California.

## Church Offers Audio-Visual School

(From page 38)

twelve weeks each, one evening each week, two hours each evening.

To cover the expenses of such a workshop, a modest fee of fifteen dollars a term will be asked of each participant. That brings the participant's cost to about a dollar an evening.

The workshop program will be so arranged that it will supplement the six- or ten-week schools conducted by the Federations of Churches in the boroughs of New York City. That is, any teacher or leader registering through a Federation of Churches can attend the St. James Workshop for the six or ten weeks, and the particular six or ten weeks will have program units that

1. By means of radio, famous personalities can become a subject of firsthand knowledge. What such a person thinks, says, does, or aspires to can become a matter of immediate, common knowledge. This cannot be done by the visual in any realistic way without the lapse of time and the consequent loss of relevance in such a person's remarks.

2. The audio has the advantage of immediacy. A teacher can tune in on an announced program and bring into the classroom famous statesmen, significant events and blow-by-blow descriptions of what goes on in Congress, if necessary. No film of these events can possibly be taken and developed in the time it takes to flash such events to the listener in or out of school.

3. The use of records and transcriptions for teaching purposes has several distinctive values. It enables the teacher to bring to his class the sort of material he needs for a given subject. Records are more readily previewed than films because of the simplicity of equipment. In this way, the teacher can be sure of her material. Recordings may be played over again for significant portions of subject matter which needs emphasis for review. The use of recordings and transcriptions for non-reading pupils has particular value and may be the answer to the retarded mentality so baffling to the average teacher.

4. Audio material has the advantage of an emotional content not available in the visual. Shades of meaning can be employed by the speaker's voice, background sounds can heighten the reality or an incident and in general the element of vividness is apt to prove more fascinating than if too much of an incident or event is seen. It is a well-known fact that the imagination takes greater flights when the eyes are closed. The expression "leave it to the imagination" is fraught with vast possibilities.

Having listed, therefore, some of the

begin and end within that period.

St. James Church feels that undertaking such a program is another step in the fulfillment of its responsibility. It has for fifteen years been conducting leadership training courses, and has for the past four years been conducting short-term audio-visual courses and demonstrations. It has an unusual audio-visual installation, including an electrically operated screen and built-in speakers in the church sanctuary. It has teachers well trained in audio-visual instruction. And it is now a pilot school audio-visual demonstration center of the Department of Secondary Teachers of the National Education Association.

Copyright, 1950, by Harry J. Kreider.

general advantages of the audio method of projecting knowledge as over against the visual, it may be well to point out some of the particular areas wherein this method is most effective:

1. **The Elementary Level.** Children's stories are best related verbally. This has been the traditional method since the beginning of time. This gives far greater play for the development of creative imagination than to circumscribe creativeness by giving just the producer's conception of an incident or tale such as would be necessary when using the visual. When a classroom of children has finished listening to a transcription of a well-told story, for instance, there are as many separate conceptions of the gist and meaning of the story as there are children in the room. This is very much to be desired. This gives variety and sparkle to knowledge.

2. **The Languages.** Here the audio becomes a *sine qua non*. Everyone knows that the best way to learn a language is to hear it actually spoken. No better method than the reproduction of the precise and proper pronunciation of a language by a competent voice can be found.

3. **Music Appreciation.** This area of knowledge must be developed by actual contact with the great masterworks of music themselves. No greater tribute can be paid to the development of music appreciation than the great service rendered by Walter Damrosch in the early days of radio. It is to be regretted that this service is no longer available on any systematic scale. The employment of the same technique, however, is available to the teacher by means of high fidelity recordings and transcriptions played back in the classroom, and fortunately, these areas can be played over and over again for constant review and repetition.

4. **Art Appreciation.** Here, it would appear, is a field that could not possibly lend itself to the use of the audio. But, on the contrary, radio has already been used to accomplish this, perhaps the most difficult of subjects to transmit by the audio. Of this program it has been said that "it proved to be one of the most popular ever produced by the radio department."

5. **Non-Readers.** This type of pupil has baffled educators for years. Now, at long last, a method has been devised so that knowledge can be transmitted despite this handicap. The learning process has actually taken place faster, as a result of the use of the audio than among pupils who have a reading aptitude.

6. **The Handicapped.** Obviously, the audio must be used for those who have visual handicaps. The blind have long used this method and the war has shown us its value in training handicapped in industry by use of the audio. From this experience, it is now possible to chart the course of learning processes for all types.

In conclusion, therefore, let it be said that everything is not to be said for the visual when it comes to the learning process. Mankind has struggled along

(Turn to page 42)

\*"Let the Artist Speak," WLS, Chicago.





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Harold F. Carr

## The Roots of Preaching

*Suggestions for Creative Preaching*

by *Harold F. Carr*†

WHEN WE CONSIDER deeply and prayerfully just what we should preach about we ask ourselves how much we ought to deal with the stuff in the newspapers. Should we preach about bombs? Or should we go deeper and preach about why people fear bombs? Still more important—has our Christianity anything to offer in hope and peace and clarity? A tragedy faced faithfully is a source of sermons with salvation in them.

### I. REGARDING OUR READING

The most difficult problem we have about reading is finding time to do it. That's what we say. Isn't it equally difficult to find a mood for reading expectantly, helpfully and productively? Time and the mood, perhaps.

A Cleveland newspaper carried a story about a writer whose schedule was to arise at noon. Then he worked till late in the evening, went to bed and read books most of the night.

It would be awakening if several would write and tell the schedule and the methods which help to produce time and conditions for study.

J. Richard Spann has edited a book titled *The Ministry*\* in which there is a chapter by D. Elton Treublood on "His Study." One begins to ask himself questions after reading Dr. Treublood's chapter. Is my study really an office? Do I solve the problem of time? He adds, "A minister's library is a pitiless revelation of his mind and of his usefulness."

\*Abingdon-Cokesbury

†Minister, Lakewood Methodist Church, Lakewood, Ohio.

### The Precedence of the Audio

(From page 40)

for centuries, depending upon sound as a great medium of human progress. In these more recent days of the development of visual devices, we must not go overboard and develop undue prejudices against "verbalism," such as is often levelled against the traditional method of transmitting knowledge and skills. The visual has its place in the development of manual skills, no doubt. But, we must remember that life is more than wielding a screw driver or running a lathe. It happens to have something to do with the development of ideas and such other "impractical" (?) things as thoughts and perchance dreams of a better race and day!

### II. IN A MANNER OF SPEAKING

A Presbyterian read to me the list of John Calvin's ideas on the insufficiency of the Mass as the Roman Catholics observed it. He noticed that there was no explanation of the meaning of the service.

We have to pay attention to giving people a sense of direction and purpose in every service. If we can find ways subtle and sincere to tell why the service is being conducted, even the purpose of the parts of the service, we have done something which the venerable John Calvin believed we should do.

Why did we choose this text? Does it apply to some question being raised? Does it offer help which we urgently seek? Does it reveal an ancient truth which is a necessary part of our mental and moral equipment? Would it give balance to our spiritual plan? Would it make us feel afresh the love of God?

There are some things important enough to be preached about often. Other matters have news value. Our manner may show the "reason why" we have presented this particular text.

Some statements should bear the stamp of the authority and backing of the Christian church. They are more than the parson's conclusion.

Again there may be times when a man has a right to unburden his soul and say some things in his own right. It is good to stand for something. We say something because we believe it. Why not? All we ask is that our people take it for what it is worth as our prayerful conviction and consider it fairly and prayerfully.

It is not necessary always to say what our purpose and tempo is. There should be a touch of the triumph which comes because we have purpose, direction and plan. "Why am I preaching this sermon?" It is a good question. "How will I disclose my purpose?" is another.

### III. WALKING WITH THE GREAT

*The Life of Pasteur\** by Rene Vallery-Radot was published in this country in 1926. Sir William Osler, one of the most famous physicians our country has known, wrote the introduction. Sir William Osler agreed with a statement current at that time, "that Pasteur was the most perfect man who has ever entered the Kingdom of Science."

Another quotation from the great doctor shows why we should know about Louis Pasteur: "Whether to admire more the man or his method, the life or the work, I leave for the readers of this well-told story to decide."

The mood of biographers a quarter of a century since is revealing and may be interestingly compared with the way biographies are written now. The first chapter of Vallery-Radot's biography is headed with the numerals 1822-1843. Just that simple. And the first sentence of the book is: "The origin of even the humblest families can be traced back by persevering search through the ancient parochial registers." Compare that with the difficulty we have in getting a birth certificate for our older citizens now!

Pasteur died with one of his hands rested in that of Mme. Pasteur, the other held a crucifix. In his seventy-three years he walked with tragedy and triumph, the complex and the simple, the human and the Divine.

\*Garden City Publishing Company, Inc.

### IV. PREACHING IN MAY

This could be social service month at its best. The first Sunday could look ahead to June, the month of marriages. A reunion of the couples married in the parish could be held and a sermon on Christian marriage is worth-while. There is such good material at hand. The magazines have good articles and they refer to more careful studies. One's own experience can be brought to bear. The teaching of the church about marriage can be given. What being a Christian has to do with being a successful mate is good material.

The Festival of the Christian Home follows. Then how about a Sunday on growing old gracefully? A larger share of the pastoral interviews every year have to do with responsibilities toward the aged. We should be praying about it. And working too. Here too an interview with an alert social scientist or social worker will net us the reward of some information and material which will drive us to worth-while sermons.

Then comes Whitsunday and Pentecost. What do we believe about the church now?

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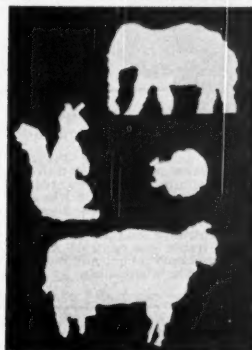
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### V. A BASIC IDEA

*What Is a Mature Morality\** by Harold H. Titus of Denison University was several years ahead of Dr. Overstreet's *The Mature Mind*. Comparing the two is a good exercise.

Dr. Titus in his closing chapter appeals to us to recognize that we may come out of the tragic days in which we live with a keener sense of the moral order of the universe. He wants us to have the realization that "men cannot play fast and loose with the laws of wholesome living and escape the penalty."

Easter brought many a thought of immortality. How many noticed that the verses clustered around the resurrection statements have strong mentions of judgment too. We can choose to live by our vision. "Our horizons, let us hope, may be extended beyond personal and national self-interest, to the need of a world society," says philosopher Titus.

\*The Macmillan Company.

### VI. A NEW LIGHT

*The Light of the World\** by Greville Cooke is a novel. He threw away the notes and authorities and wrote what he thought was spiritually significant about Jesus.

Nevertheless there are testimonies which make us think ahead as to what we will say. It will take till Easter in 1951 for us to say what we think about this statement in the postlude: "For He had from henceforward three main aims in His resurrection appearances: to prove His continued existence, to show its changed expression, and to prepare the disciples increasingly for the withdrawal of mere sensory evidence of that existence, so that they might learn to cling only to His Spiritual Presence, eternally with them." A long sentence and some deep thinking.

\*The Bobbs-Merrill Company, Inc.

### DECIDES AGAINST PRIVILEGED COMMUNICATION

Austin, Texas (RNS)—A committee of the State Bar Association has decided against recommending that state law be expanded to include privileged communication for clergymen.

The question came up recently when the Rev. James W. McClain of Eastland, an Episcopalian, said he would risk contempt of court rather than reveal what a murder defendant told him in confidence. He was not called to testify.

A spokesman for the Bar Association group said the extension of the privilege to ministers would open the way for a similar extension to other professions. In the end, he said, the result would be harmful to judicial procedures.



# Biographical Sermon for May

Ralph Waldo Emerson -- The Sage of Concord

by Thomas H. Warner

*God is a Spirit: and they that worship him must worship him in spirit and in truth.*—John 4:24.

**R**ALPH WALDO EMERSON was born at Boston, May 25, 1803. He died April 27, 1882. Emerson was of English stock, and came from a long line of preachers. When he was eight, his father died, and the family went from affluence in the manse at Concord into stark poverty in Boston.

Emerson worked his way through college and divinity school at Harvard. He became pastor of Old North Church, Boston, at the age of twenty-five. Three years later he resigned owing to theological differences with his congregation. About this time his wife died leaving him \$22,000.

In 1833 Emerson visited Europe and England. His object was to meet Lander, Coleridge, Wordsworth and Carlyle. He saw them all and formed a lifelong friendship with Carlyle.

Returning to America, Emerson settled at Concord where he founded a school. With Thoreau and Alcott he taught the philosophy of Transcendentalism, a philosophy emphasizing the spiritual as against the material. He defended the idea of an intuitive perception of divine truth in opposition to a dogmatic rationalism.

Each morning after breakfast, Emerson spent an hour in his orchard, pruning the trees and digging around them. His chief interests were his pears and his horses. In the afternoon he received his friends in the orchard. He did his literary work in his study on the ground floor of the house.

Emerson's public work took the form of lectures, of which his books were reproductions. He made about \$1,000 a year by his lecturing. He gave that up in his old age when his books were selling well.

Emerson wrote many essays and much mystic poetry. The essays have become classics of English prose. In 1836 he published his first book, *Nature*, anonymously. It was the germ essay from which all his later books sprang.

*Nature* was one of the first books of great writers that made a deep impression on the "understanding few." It had only a few readers, but it foreshadowed the popularity that was to be. His essays are a collection of sep-

arate sayings upon given subjects, arranged in such order as seemed to the author consecutive. Emerson was a seer, not an artist.

It is probable that Emerson's poems, few comparatively though they are, will outlive his prose. A critic writes: "In these, in spite of their rugged form, there is inspiration of the finest sort, and a spiritual music of ineffable beauty and purity."

Perhaps Emerson's best known poem is the hymn composed to be sung at the completion of the Concord Monument, April 19, 1836.

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here once the embattled farmers stood  
And fired the shot heard round the world.

The foe long since in silence slept;  
Alike the conqueror silent sleeps:  
And Time the ruined bridge has swept  
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,  
We set today a votive stone;  
That memory may their deed redeem,  
When like our sires, our sons are gone.

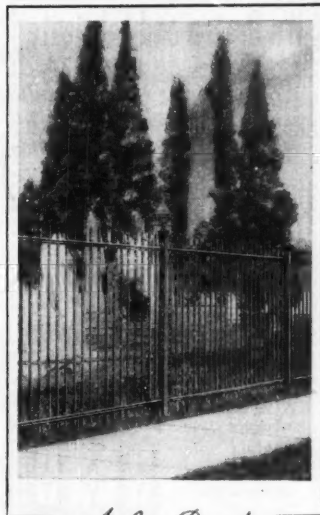
Spirit, that made those heroes dare  
To die, and leave their children free,  
Bid Time and Nature gently spare  
The shaft we raise to them and Thee.

Emerson was social, unconventional and interested in everyone. But he disliked cranks and reformers. He retreated from Abolitionists who invaded the privacy of his study where he sat "glued to his chair, all thought, all action, all play departed, paralyzed."

When Emerson's house burned down in his seventieth year, \$16,000 was quickly raised to restore it. His neighbors sent him, during its reconstruction, on a vacation to Europe. On his return all Concord gathered to meet him at the depot. The church bells were tolled, a band preceded his carriage through the streets, and school children escorted him to his new home.

A writer says: "All his life Emerson was greeted by his friends with a 'seems to me you are looking thinner than when I last saw you.' Long neck, long arms, longer legs, sloping shoulders, one a little higher than the other, a powerful and swift walker, big bony

(Turn to page 47)



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the window before the time of service. Our committee came early and prepared everything. A very fine young man who was an accredited movie operator, although an active member of another denomination, gave his services to us during our series of this program. He was untiring in his work to make this a success. The day the films arrived he would take them to his home and run them on his own machine so that if there were any weak places in the film he could repair them and it was sure to be in good condition. We relied on his judgment in many ways. At that time it was difficult to get enough fine pictures to fill a program of several months. It was not possible for the committee to preview each picture. One week, through this young man's forethought in previewing our film, we found the picture a good one but not suitable for a Sunday evening church service. We immediately called long distance to a distributor and had another film rushed to us and used the first one for a Monday showing.

Our present church presented the problem of no place for the projector, as the entrance is back of the auditorium and there is no balcony. This

has been solved by a collapsible sound-proof booth made in sections, easy to set up and remove. This is placed in the central door, leaving two side doors for entrance. We have a fine committee of seven men who come early each Sunday evening to set up the booth and test the mechanics.

One of the problems you may face is the matter of acoustics. Some churches have trouble with this and if you face difficulties it is wise to call in an expert and get his advice. Perhaps what you need is a second speaker. For about fifty cents you can buy enough celotex to put over the back of the speaker which will absorb sound which is going out the back and causing reverberations. It is discouraging to have someone say after the service that he did not hear all that was said. There are a number of solutions and you may have to go through a series before you find yours.

If possible, use a rheostat on the lights so that they may be dimmed out rather than turned off suddenly. If it is not possible to use a rheostat, practice turning out the lights gradually but without hesitation. This also ap-

*(Turn to next page)*

### Biographical Sermon for May

*(From page 45)*

nose, large bright-blue eyes, curved full mouth, and an air a little rustic, always eager, alert and benevolent."

Emerson was touched with tuberculosis. Both of his brothers died of it. Between the age of eighteen and thirty he was subject to a "stricture of the chest and pathological melancholy." Throughout his life he had low resistance which made prolonged effort impossible.

Nevertheless, when Emerson was sixty, with the help of Thoreau, he built a snow house to show that any kind of life could be lived in Concord. In his sixties he did some mountain climbing, and at seventy-eight he was still swimming in Walden Pond, and never bothered to take a towel.

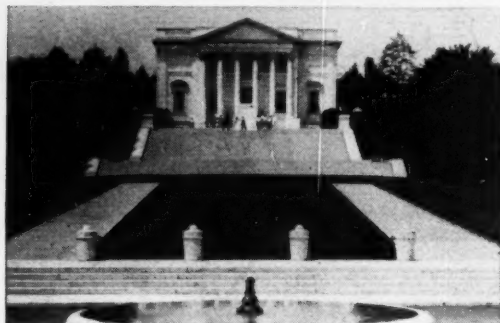
The evening before Emerson died at the age of seventy-nine, his son read to him "Paul Revere's Ride." Afterwards Emerson as usual "separated the brands in the fireplace and swept the hearth for the night."



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So reads the Memorial Tablet commemorating this gift of a mighty electronic Carillon from the American Veterans of World War II to the people of the United States.

We, as the maker, are greatly honored that "Carillonic Bells" have been accepted by Harry S. Truman, President of the United States, The Congress, and other Government bodies for this soul-stirring memorial.

The ever-increasing number of "Carillonic Bell" instruments providing vibrant "Living Memorials" in churches, universities, and public locations throughout the world testify to the musical and mechanical superiority of this Schulmerich product.

Prices are amazingly low—No tower is required. For information, write . . .

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## Winterich's

HEnderson 1-1630  
3700 Euclid Avenue Cleveland 15, Ohio

## And Now We See

(From page 46)

plies to turning them on. The church should never be in darkness except while the picture is running.

### It Pays to Advertise

Advertising plays an important part in a successful audio-visual Gospel service. There are many avenues through which to work. The layman mentioned above as our inspiration for starting these services has a gift for clever advertising and each week he sent to the membership flyers attractively designed in color and cleverly worded. At present we are sending cards a little larger and requiring more postage than a post card, which are printed in blue ink to match the church bulletins. Besides being mailed to our membership, these cards are placed in restaurants, hotels, and distributed in the park opposite the church. Through the handing of one of these cards to a hotel manager, our church received a gift of one hundred dollars. One of our laymen also multigraphs the announcements on the back of post cards which he gives to any of our members who care to address and mail them to friends. Another layman pays for newspaper advertising and we place a large block in the Saturday papers.

As our church is situated in the central downtown section of the city, a large poster is kept standing at the church entrance announcing that a Gospel picture will be shown each Sunday evening. On the bulletin board the name of the picture is announced each week.

### The Films

Some churches show a picture every now and then throughout the year but we have found it much more successful to put on a series for every Sunday evening over a period of several months. One plan is to begin in October and lead up to the week before Christmas; then begin again in January and go until near Easter Sunday. Many choirs have their special Easter music on Palm Sunday. If this is not done in your church, I cannot think of a more beautiful service for Palm Sunday evening than to show "King of Kings."

More and more pictures are being filmed. The Lutheran Church has been ahead of some of the rest of us in this field and they have put out some really fine pictures. They are filmed in a professional way and use professional actors, many of whom I understand donate their services. The Protestant Film Commission has produced some notably fine pictures.

If you meet any opposition in starting a film program I would suggest that you begin with several of the best





Illustration courtesy of the Magee Carpet Company

### FIGURED CARPET IN CHURCHES

Traditionally churches which have used carpet for floor coverings have preferred solid colors. This figured design used in St. Patrick's Church, Milwaukee, shows the new trend. If you wish to see some appropriate designs ask *Church Management* for further information.

Cathedral films which are strictly Biblical. The actor who plays the part of Jesus is very good, both in appearance and voice. These films are usually short. To offset this with a short film we use a hymnologue to which the people like to sing.

In my opinion, "King of Kings" heads the list of films. This is not a talking picture but sound has been added and is very good. H. B. Warner has done a masterful piece of work in portraying the Christ. This film has had a spiritual effect upon many people and we have heard many say, after having seen it, that they would never be the same. One of our visitors at our last showing gave us this interesting information concerning this picture. She said that in the twenty-three years since it was filmed by Cecil DeMille, it had been shown somewhere every single day. Recently our city ministerium asked one of our motion picture managers to bring it to his theater, which he did during Holy Week. Many saw it there who did not see it in the churches. The effect this picture has had on our generation cannot be measured. Why do we not demand more films of this type? We are thankful to Cecil DeMille for his religious pictures.

If you are planning to start an audio-visual Gospel series in your church, do not fail to buy "The Master Guide to Religious and Other Comparable Motion

Pictures." This is a loose leaf book listing the films with remarks, price, length of showing and where to order them. This book can be ordered from Selected Films Release Service, 124 N. Bright Avenue, Whittier, California, and the price is \$2.50. As new pictures come out they send you the information for your book. They also put out the same kind of book on entertaining and free films and a book on where to order films.

### This Is a Worship Service

Never forget this is a sacred worship service. Do not turn your church into a motion picture house Sunday evening. You will probably be surprised by the number of children and young people who will attend these services. If not carried on in a worshipful manner there will be too much confusion for a Sunday evening service.

After the prelude, we continue our worship with a processional hymn. Then we have our call to worship, response by the choir, the offering (with special music at this time) and if the picture is short, a sermonette of about ten minutes on the topic of the film. (A great many of the new pictures are so long that we do not have the sermonette.) When it is time for the film my husband says, "We will now continue our worship with the use of the visual Gospel picture." If candles are burning, he snuffs them; he, the organist and the choir come quietly down to the

(Turn to next page)

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*In Full Color*

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 by **CHURCH-CRAFT**

Each slide or frame is literally a complete, brief, easy-to-understand Bible story effectively combined with Bible geography. They graphically illustrate, in dynamic color, the travels and events in the lives of Jesus and Paul. There is nothing comparable in the field of religious visual education.

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The Checkerette is easily carried. Sets up in a minute without nuts, bolts or tools. Height adjustable for adults, small children or long robes and vestments. Ideal for churches, Sunday schools or parish houses. Accommodates 32 with snap-on double hooks or 4-ft. rod for coat hangers. Sturdy welded steel construction, designed and manufactured by maker of OFFICE VALET Wardrobe Equipment for public buildings and institutions.

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### The Story of Samson

85 frames.....\$5.00  
(based on the Bible)

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56 frames.....\$3.50  
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46 frames.....\$3.53

Set of three—\$10.00

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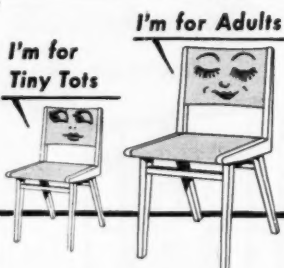
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How they worship, play, study,  
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School be dull and drab in brown  
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## I Am Your Church

by William Blake\*

I AM your Church.

I gather little children and lead them to the heavenly Father,  
that his love and care may ever surround them.

I guide boys and girls into growing development of brave and  
righteous character, thrilling them with the heroic exploits of saints and  
martyrs.

I challenge youth with ideals that fire their latent altruism and  
stir their loyalty to the kingdom of God, so that they work and wit-  
ness with zeal for the making of a better and juster world.

I stand beside those who, in the meridian period of life, bear the  
burdens and face the perplexing problems of our disjointed age,  
guiding them in perplexity, steadying them in times of temptation,  
surrounding them with a rich fellowship which gives them patience  
to endure and courage to live successfully.

I bring a message of warmhearted friendliness, unfailing help, and  
eternal hope to those who linger in the golden hours of life's sunset.

I comfort those in sorrow, cheer all who despair, lift those fallen  
in the moral struggle and fill them with the spirit that sends them  
back eagerly to the unending battle.

I work silently, like heaven, in society, raising even the standards  
of those who do not willingly expose themselves to my influence, in-  
suring a better community for all to enjoy.

All this I can do because *you* make it possible. Every dollar you  
give to me makes my work just so much more effective. Without  
your support my strength is inadequate, my activities curtailed, the  
possible good I can do reduced.

I am *your Church*—as strong and efficient as your attendance,  
your service, your prayers and your gifts make me.

\*Minister, First Methodist Church, Wausau, Wisconsin

### And Now We See

(From page 49)

audience as the lights dim and the  
screen automatically rolls down. As  
the picture comes on the lights go com-  
pletely out, and it is important that a  
test has been made before the service  
so that little adjusting as to focus and  
sound is necessary.

After the picture is over the screen is  
raised, the organist goes to the organ,  
my husband who is in the back of the  
church says, "Let us rise." Lights have  
come on over the chancel (immediately  
at the end of the picture), lighting the  
appointments and in that light my hus-  
band pronounces the benediction and  
the organist begins to play, usually the  
music theme of the film. Then the re-  
maining lights are turned on. I have  
been very much impressed at the wor-  
shipful way the people file from the  
church. It seems that the serious im-  
pression of the service is a lasting one.

As to the results of this program, we  
cannot measure them. Statistics do not

tell the whole story by any means. We  
have built our evening services from  
a scattered 50 to over 400. Some rainy  
evenings attendance would be 180, sel-  
dom below. The church would fill with  
young and old and entire families. Many  
have come who are not church attend-  
ants. As the Greeks of old they seem  
to say, "We would see Jesus." As they  
leave the church many faces are agleam  
with the light of a spiritual blessing.  
Some did not wish to talk after seeing  
"King of Kings." One tourist remarked  
at the door before leaving, "This shall  
stand out in my memory as the most  
important incident of my trip South."

After seeing "Reaching from Heav-  
en," one man remarked to my husband,  
"I am terribly stirred up."

"Why, what do you mean by that?"  
asked my husband.

"I mean that this picture has so stirred  
me that I feel I will never be the  
same. Something happened to me here  
this evening."

One man, after remarking that he

did not attend church because there were too many hypocrites, finally came out to one of our Gospel pictures. After it was over he remarked to the member who had invited him, "That was the most wonderful thing I have ever seen. But the people who need it are not here; you good people do not need it like some of us." That man has been coming to church now morning and evening.

And now we see. We see Jesus in all his matchless loveliness and compassion heal the sick, make the blind to see, raise Lazarus from the dead. We see him spat upon and beaten, scorned and ridiculed, crowned with thorns, dressed in a ragged robe and put upon an improvised throne; yet never does he lose his dignity. We see him toiling the hill to Calvary, nailed to a cross, pierced in the side. We see him dead and buried. But more! We see him in the garden, a resurrected Lord. We see him in man's relation with man, in the mission field, in our educational program, in our stewardship. And we reverently hear his matchless words, "Lo I am with you always, even unto the ends of the world." And seeing, we too will never be the same.

#### OPEN COMMUNION WITH GOD

We cannot live in past formalities and old associations, however dear and sacred to us, we must understand and welcome the new truth, the new appeal. John Drinkwater has a poem about an old man who occupied what was formerly a toll-gate house at a once busy cross-road, and who imagined he was still living in the old days, for on Martinmas night, the evening of term-day when rents were paid and there used to be many travellers on the road, he would swing his lantern in the darkness and cry out, "Who goes there?" fancying that he heard a galloping horse and the tinkle of spurs and saw a cloak or plume hurrying past, but it was all the illusion of long ago.

"The toll-gate's gone, and the road is free." No more restrictions on the highway of communion with God, no more localizing barriers to pass before one can reach the secret of the Lord, for the road to spiritual reality is free, open to all comers at any time. Religion is thus emancipated from old-time limitations and ancient external and becomes more inward, intimate, and living. From *Crisis on the Frontier* by Arthur A. Cowan; T. & T. Clark Edinburgh.

**Read**  
**CHURCH MANAGEMENT**  
Found in Prospering  
Churches



"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

A particularly appropriate and growing custom is the beautiful and moving candlelight service. Few ceremonies so adequately express man's duty to carry the Light of Christ to others . . . inspire quiet prayer and meditation . . . encourage and increase regular attendance to the church. "Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven."

A special Candlelight Service, prepared through the collaboration of several well-known clergymen, has now been organized in printed form. It may be shortened or made more elaborate, according to local circumstances. We will gladly send you a copy on request.

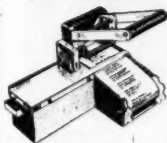
Will & Baumer religious candles are made in strict accordance with the high purpose for which they are used. They have molded into them 94 years of diligent research, patient craftsmanship and only the finest materials. They are smokeless, dripless and odorless. They burn clearly and steadily under all conditions.



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**The NEW Will & Baumer Candlelight Service Kit contains 61 pieces as follows:**  
1 Christ Candle 20x1 1/2 in.  
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Complete Kit . . . . . \$8.00  
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**ELLIOTT ADDRESSERETTE.** Use typewriter to make your own plates for 1.5c each. Plates guaranteed for 10,000 addressings. Addresserette, \$45.00; federal tax, \$2.70; stencil moistener, \$2.00; typewriter clamp, \$1.75; ink, bottle, 90c; short feed tray, 80c. TOTAL \$53.15, plus stencils at \$1.50 per 100.

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Address \_\_\_\_\_

## Film Sources

THE list of satisfactory 16mm films for church work has grown to the place where it is no longer necessary to worry about suitable films. There are hundreds, perhaps thousands of those in the educational and religious field which are suitable. The list is too large to be published in *Church Management*. On another page we do, however, publish a list of our advertisers who distribute films, film strips and slides, including Kodachrome.

We will in addition recommend the following sources for 16mm rental films.

**Master Guide to Religious Films.** Selected Films Release, Department C. M. Whittier, California. \$2.50.

This is a unique production. It brings together the catalogs of many distributors and binds them in one volume. Classified index makes it possible to instantly locate suitable films. This publisher also distributes a similar volume dealing with free films.

**The Blue Book of 16mm Films.** The Educational Screen, Inc., 64 East Lake Street, Chicago, Illinois. \$1.50.

168 pages of listings of 16mm educational, social and religious films. Classified by subject. Many of the films listed are free of rental.

**A Selected List of 16mm Sound Films for Church Use,** compiled by Yoshio Fukuyama. Extension Service Office, The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. 10 cents.

This is a thin list containing less than one hundred films. But it has stood the hard test made by Dr. Fred Eastman. One feels sure that accepting these recommendations he is getting the value of honest criticism.

**Educators Guide to Free Films.** Educator's Progress Service. Randolph, Wisconsin. \$5.00.

There is a place in the church program for free films. This is the most complete collection of which we know. Hundreds of industrial, travel, scientific and social films are offered without rental.

Readers are urged to study two other columns in this issue. One is the list of *Church Management* advertisers who distribute films and secondly, the column "How to Use Free Films."





# History Making Possibilities for These Mid-Century Years

"How Can We Get Started?"

by *Albert F. McGarrah*

**I**N my previous articles, I suggested that every church take early steps to measure up to the notable challenge offered to all Christian forces in these world history-making years; and that one of the first steps is to designate a "Mid-Century Advance Planning Council."

Whatever the title, this "Council" should be named by the Official Board; should include the most far-sighted and influential members of the church; should be responsible to the Official Board which will act on its proposals; and should represent all the important agencies and activities of the church in order to insure intelligent cooperation and coordination for the Advance.

Typical procedure is illustrated by a church of 500 members, which is already achieving notable gains along all lines.

1. Pastor's notable sermon on "Advance."
2. Official Board unanimously authorized a Council; naming an "outstanding Christian layman" as general chairman, with two "Associate" or "Co-Chairmen."
3. Pastor's second sermon: "We can; and with God's help, we will!" thrilled a "Loyalty Roll Call" service; with "an Easter attendance," secured by diligent promotion.
4. "Fellowship Dinner," with an inspiring denominational leader to bring the larger challenge to all officers and workers, as the Council presented for their consideration some ideals, and a plan of action, abridged as follows:

## Our Mid-Century Christian Advance

**WHAT?** A timely program of advance along all lines, including attendance at record-breaking levels for all our services and societies; devotional and spiritual growth; Christian education and service; loving loyalty to our Lord, both as individuals and as congregation.

**WHEN?** To be initiated now, by a series of special services and activities during Lent; to deepen our own loyalty, to challenge the interest of the community, to provide opportunity for winning new disciples for Christ and as members of our church, and to gain momentum for continuing advances

during these mid-century years.

**WHY?** In these "world history-making times," with our vision stimulated by these "Mid-Century Years," we would be unworthy of our Christian responsibilities if we failed to "Attempt greater things for God; expecting greater things from God."

**WHO?** Along with other great communions, in the light of Amsterdam and other recent notable Christian conferences, the leaders of our communion are challenging all our churches to cooperate for the greatest world-wide Christian Advance in all history, during the next few years.

## The "Plan of Action"

This typical church advance program involved immediate initiation of a "Lenten Loyalty Program" for all interests; to be followed by an "Easter to Pentecost" program to conserve and broaden the gains made during Lent.

During April and May, sub-committees on Visitation, Fellowship, Youth Activities, Public Relations and Publicity, Church School Advance and Material Needs are studying problems and possibilities, and preparing plans for Advance in their respective fields.

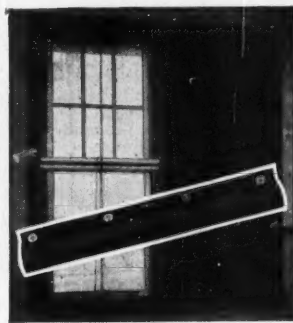
Each committee includes a goodly number of those whose experience, insights and interests give promise of helpfulness; more than fifteen per cent of the membership being advisory members of some committee, both to profit by their wisdom and to assure their deep interest in achieving the objectives adopted.

By a series of mid-week "Carry-in dinners," these committees are encouraged to confer weekly; to present any important findings to the entire group, as well as to find spiritual fellowship in the devotional period.

Their plans to date involve these items:

- a. New high levels of summer attendance.
- b. Efforts to break all autumn records for attendance and interest for all services and all organizations, especially for the church school.
- c. Plans for September 10 as "Home Coming Sunday"; for September 17

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Patented

The Draper Portable Pakfold can take it—easy to transport from room to room where needed. To apply this darkening shade or remove it, simply lift its supporting pulley from the pulley bracket, by use of the Draper Pulley Fork. No screws to remove—no ladder to climb.

When not in use, the Pakfold is rolled up in a neat roll, with cover fastened by turn-buttons to keep it clean and in good condition, as illustrated.

Pakfolds are practical in all sizes. For large windows of unusual width or length Pakfolds are made with two sets of pulleys and cords.

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Toru's People  
Your Neighbor Celebrates  
Out of the Dust  
The Good Samaritan  
*A Puppet Play produced by the  
Protestant Radio Commission*  
Curriculum Enrichment Films

A Job for Bob  
What Happened to Jojo  
Birthday Party

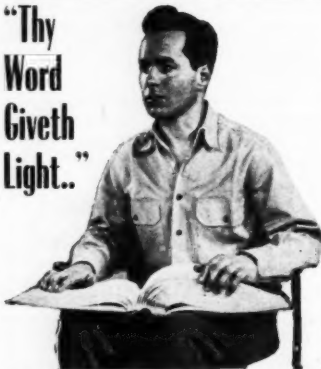
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- ST. LOUIS 2722 Pine Blvd.
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ASSOCIATION, INC.



"Thy  
Word  
Giveth  
Light.."



Suppose you could not see...?

A 16mm Kodachrome sound motion picture based upon the experience of a young soldier who was blinded in the recent war. It is a deeply moving example of how faith and happiness are restored to many blind people through Scriptures supplied by the American Bible Society. The picture runs 20 minutes and is available to any group for an offering taken at the time of showing or a \$5.00 rental fee plus postage. A direct appeal is made for funds to help the Society carry on its important work. Available from your nearest Bible Society office or the

AMERICAN BIBLE SOCIETY  
45 Astor Place New York 3, N. Y.

Write for listing of other American Bible Society films

as "100% Sunday" in Sunday school; for September 24 as "Promotion Day" in the school and "100% Day at Church."

d. "Breaking all records for the first Sunday of October, and for the next three months, we will 'Make History Again' as this half-century comes to a close. We will enter the next 'half-century' with the spirit, the plans and the faith that will enable our church to measure up, in future years, more fully to our Christian responsibilities to our constituency, to our community and to our Christ."

### Some Ideas From Other Churches

Before me are materials from churches of seven communities: Baptist, Congregational, Disciple, Episcopal, Lutheran, Methodist and Presbyterian.

One approaches its centennial; with plans for the erection of a worthy house of worship to double its attendance.

One is erecting an educational building to accommodate 800. During its erection, and as part of their advance program, they are approximating 800 in their church school during Lent; including six notable adult classes fostered by prayer and fellowship.

Another has almost trebled its Sunday school attendance since moving, two years ago, into a new house of worship on a new site. Already, their church school quarters are crowded.

Another reports 70% of its subscribers as tithers; working people who have already paid in nearly \$45,000 since they first initiated this advance with \$10,000-\$15,000 as their hope.

### Some ABC Objectives

Several churches announce these items:

- A—ATTENDANCE increases to the highest averages in our history; for our worship services and all our organizations.
- B—BROTHERLY spirit fostered more diligently; in and through all groups and organizations.
- C—CHURCH SCHOOL achieving new high levels as to enrollment, attendance, parent cooperation and teaching efficiency.
- D—DEVOTIONAL habits and worship spirit developed by individuals, families, groups; and in our services.
- E—EVERY MEMBER increasingly active and loyal to Christ and to his church, and new members enlisted.
- F—FORESIGHTED provision for needed improvements; and for the enlarging of our income for both budgets.

G—GROWTH of our members in grace and in the knowledge of Christ; along with growth of our church in membership and fruitfulness.

### What Does "ADVANCE" Imply?

A is for ASPIRATION. "According to your faith be it unto you."

D is for DISCIPLESHIP, Jesus said "Make disciples," not merely members.

V is for VISION. "Look on the field . . . the field is the world."

A is for ACTION. "Workers together with God" can pray with power.

N is for NEW IDEAS. "Out of his treasures things new and old."

C is for COOPERATION. "Ye are the body of Christ."

E is for EVANGELISM, EDUCATION, ENTHUSIASM, ETERNAL VALUES.

### CHINESE RURAL CHURCHES

#### MAKING SLOW COMEBACK

Hongkong — RNS — Rural churches, hardest hit of all Christian groups during the period when Communist armies were wresting the China mainland from Kuomintang forces, are staging a slow comeback.

A Chinese Christian leader who makes frequent trips into the countryside reports that "the Christian faith in the hearts of rural people is strong and deep" and in many places where there are no pastors laymen are carrying on church work.

Self-support is a crucial problem. In Shantung, some rural churches have started a tithing plan, but so far this movement is limited. Farmers are reluctant to increase production so long as the present heavy taxes take most of their surplus.

Rural pastors are becoming more and more committed to the idea of supporting themselves—through farming, bee-keeping, stock-raising, or such home industries as soap-making, tailoring and carpentry.

At a recent meeting of rural service workers, an interesting sidelight on the relations of rural Christians with local authorities was revealed. Out of 69 delegates from 39 rural churches, thirty-four were active in some phase of the local government. Twenty-three of the 34 were church members and 11 were pastors or lay workers. Seventeen were women.

This is said to indicate that the Christian has a reputation in his community for honesty, reliability and intelligence. "Christians are literate, are used to leadership, can conduct a meeting, and inspire confidence in the people," it was explained.

# Know the Birds

A Sermon for Children

by G. B. F. Hallock\*

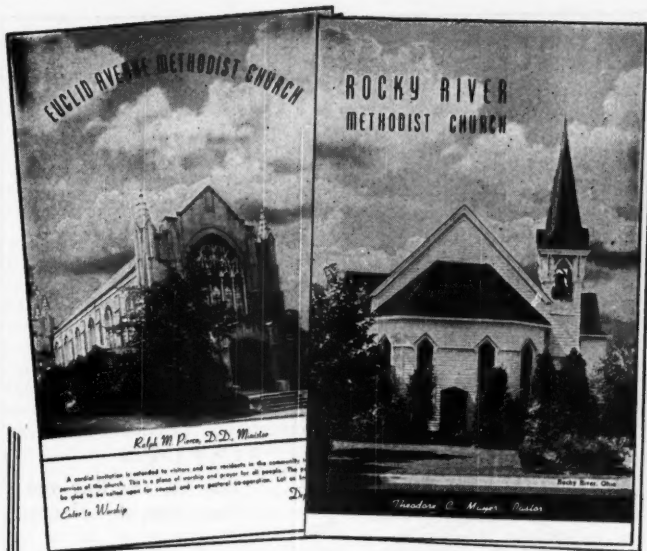
IN THE springtime, about when the robins return, is a good time for us young people to begin a study of birds. I have made a discovery. It is that today's children and young folks are very much interested in birds and in learning as much as possible about them. You young people wish to know the facts concerning those birds with which you are familiar and see most often. But I have also discovered that your interest is almost as great in all birds, even with those with which you are not so familiar.

Certainly birds are among the most beautiful of God's creatures. It is no wonder you like to become acquainted with them. Let us think for a few moments this morning only about the families of birds and their names.

There are many different bird families. But what is a bird family? It is not, as one would think a father bird and mother bird and the little birds in their nest. Of course that is one kind of family, but not the kind people think of when they use that word. A bird family usually means a group of different kinds of birds that are alike in a great many ways—what we might call blood relations.

We might suppose that all birds that are red would be one family, or all that are blue another. But that is not the case. For example, the crow and the blue jay belong to the same family, although one is black and the other blue. The blue jay and the bluebird do not belong to the same family, although they are both blue. To know the families of birds requires careful study by men and women of science who analyze the shapes and functions of the birds, the structure of their wings and bills and feet, and other features. But by a little attention we can soon come to know the different families in a general way. For example, nearly all of us know the birds that belong to the woodpecker family. You can usually tell a woodpecker by its bright red head—though female woodpeckers and the young of woodpeckers do not have red heads. The colors of the flicker and woodpecker are different, but in other ways the birds are very similar. It is easy to know that they belong to the same family. The same is true about the thrush family. Robins and

\*Associate pastor emeritus of the Brick Presbyterian Church, Rochester, New York.



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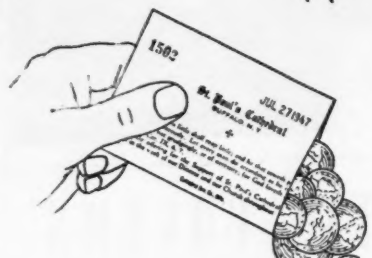



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blackbirds and thrushes all belong to the same family. They do not look alike, but are in many respects identical. All are very sweet singers, and popular and much beloved.

The blackbird family is another. It is a very large family. A bird does not have to be all black to belong to the blackbird family. Some blackbirds are not black at all, but have bright colors. Most of the female blackbirds are brown. You can tell the red-winged blackbird as soon as you see it by its bright red shoulder caps. The meadowlarks are members of the blackbird family. So are the bobolinks. These are all good singers. The meadowlark's song is loud and clear. The bobolink's song is gay and happy. The Baltimore oriole is another very beautiful bird with a beautiful song. It also belongs to the blackbird family. But the oriole never walks about on the ground as some of the blackbirds do, and they are never seen in flocks as is the case of some blackbirds. The cowbird also belongs to the blackbird family. So does the purple grackle and the orchard oriole.

Now we have seen thus far some examples of bird families. There are many others, and it is well to learn to know them.

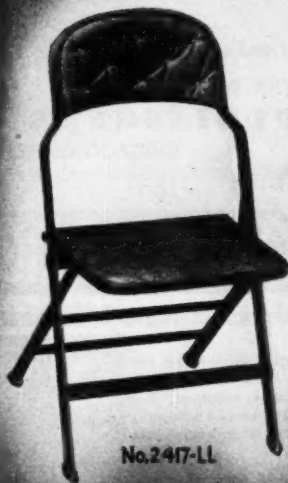
Let us think for a moment more about the names of birds. Some birds get their names from their calls or songs. That is the case with the whippoorwill. These are the words it seems to shout and sing. It is the same also with bobwhite. The cowbird gets its name because it is so often seen in the pastures with the cows. Sometimes a cowbird is seen even on a cow's back as the cow walks around. The woodpeckers get their names because they peck holes in wood. Some birds get their names from the nests they build. Some get their names from the food they eat, as the flycatchers. Some get their names from their looks, as do the red-winged blackbirds and cardinals do.

But all these are only typical examples of many others. It is certainly an interesting thing to be more and more acquainted with the families of birds and to know their names. It is just like knowing one's friends' families and their names. It reminds us of one of the verses in the Book of Proverbs, where it states (18:24) that "he who would have friends must show himself friendly."



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by Hobart D. McKeenan

## POETIC WINDOWS

### Balld in Braille

"I saw a redbird in a tree."  
You tell me that so casually  
As though it were a little thing  
To see a redbird in a tree.

I know that I would dance and sing  
And be as wild as anything \* \* \*  
Oh, nothing could contain my joy  
If I should glimpse one crimson wing.

I wouldn't mind the loneliness,  
I'd held your pity even less;  
If I could see that miracle,  
I'd give my very soul, I guess.

What isn't there I'd give to be  
Able to say so casually  
As though it were a little thing,  
"I saw a redbird in a tree."  
—Orma Jean Durbey in *Think*  
(The author of this poem is blind)

### The World

Consider it  
(This outer world we tread on)  
as a harp—  
A gracious instrument on whose fair  
strings  
We learn those airs we shall be set  
to play  
When mortal hours are ended. Let  
the wings,  
Man, of thy spirit move on it as wind,  
And draw forth melody. Why should'st  
thou yet  
Lie groveling? More is won than e'er  
was lost.  
Inherit. Let thy day be to thy night  
A teller of good tidings. Let thy  
praise  
Go up as birds go up that, when they  
wake  
Shake off the dew and soar.  
—Jean Ingelow in *Dominion*

## SELECTED PROSE

### Modern Saints

For when the dawn lay on her face,  
It kindled on immortal grace;  
As if in death that Life were shown  
Which lives not in the great alone.

Near my boyhood home in a Texas town there lived a dainty little lady, slight, frail, soft-spoken, and blind—the first blind person I had ever known. She lived in an odd old house, with a queer do-funny on top, a kind of cross between a chicken coop and a cupola. Across the years I can still see her cameo features and her exquisite ways. Sometimes I would read to her, especially her favorite chapters in the Bible; there was a serene light in her face as she listened—often her lips were moving while I read, showing that

she knew the chapters by heart, but still loved to hear them again and again. One day, as we finished the chapter telling how blind Bartimaeus received his sight, she said, "Just think, the first thing he saw when his eyes were opened was the face of the Master!" The glow of joy on her face told me that she was seeing "that one face," too. Years later, as I preached a sermon on "Seeing the Invisible," in the great white pulpit of the City Temple, London, my lovely friend seemed very near, as if she had heard the sermon herself. A Saint of Shadowland, her memory is a beautiful benediction of days gone by. \* \* \* The older one grows, the deeper one thinks, the more vividly one sees, with a curiously comforting clarity that nothing is worthwhile, nothing at all in the tiny moment called life, except goodness; just being good. Life is a flicker, a taper blown out before we can turn round; there is no time in it for anything but the doing of good, for the great and final joy of being kind. We are not asked to be clever or wise or famous; we are asked to be loyal, helpful, happy, and gentle. It is not sodden sentiment but the simple truth, worthy of an anthem, that a good life is the greatest thing on earth. Fame is fading, wealth is fleeting, but he who lives a good life creates something enduring in himself and in the universe—something that cannot die. Only they are truly wise who learn that love always lets go, makes no claim, and is content to love without being loved—for God is love, and all who love are saints of the Most High.

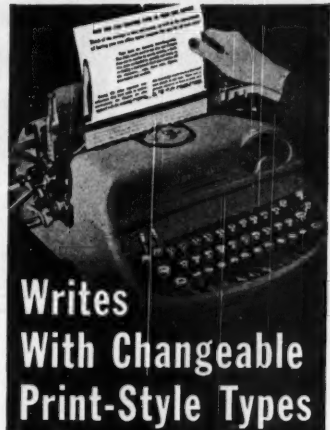
And life is eternal, and love is immortal, and death is only a horizon; and a horizon is nothing save the limit of our sight. Amen.

—Joseph Fort Newton in *Life Victorious*, Fleming H. Revell Company.

### Ladies, Bingo and Preaching

With a hope—somewhat forlorn—that the evening may be free from further interruptions, I settle to the task of preparing that talk for Sunday's meeting of the Altar Society. This is Friday night, and a busy Saturday isn't going to allow much time for quiet thought and recollection.

As I zip a sheet of paper into the



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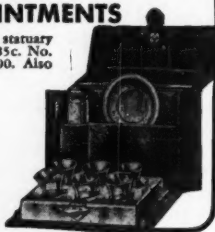
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typewriter, the absurdity of what I'm doing suddenly is borne in upon me. Here I am, about to think out carefully a talk for maybe a hundred women; taking pains, because it's a bit of special occasion, this meeting Sunday afternoon. And yet on Sunday morning I'll be facing a total audience of at least a thousand people, and up to this moment I haven't been a bit concerned with what I'm going to say to them.

There'll be a thousand faces looking up at me as I mount the pulpit. Some of them will be faces heavy with care, waiting for a word of strengthening hope to help them through another hard week. There'll be bored faces—the faces of the lukewarm who long since have made comfortable compromise with the world and the flesh, not asking for anything except to be left undisturbed in their atrophy. There'll be stubborn faces there, sullen facades behind which lie habits of accepted and established sin, daring me to penetrate their self-willed deafness if I can. Sprinkled everywhere there'll be the fresh faces of the future, the children waiting for the story that will stick in their minds, ready to withdraw into their own dream-world the moment I begin to multiply the syllables.

Hopeful, indifferent, antagonistic, a thousand pairs of eyes will be challenging me. It will be the opportunity of a lifetime, even though by the grace of God it is an opportunity that will be repeated week after week. The chance of a lifetime, to convert even one sinner, to fire even one soul to sanctity. And I haven't even begun to think what I'm going to say. If it were a talk for the Rotary Club, with forty well-fed stomachs lending a haze to my words; or if it were a baccalaureate sermon which no one ever remembers, I'd have been sweating over it these two weeks past. But an ordinary Sunday sermon for my people \* \* \* "those whom thou hast given me" \* \* \* for them I can throw a few words together in the course of my Saturday night shower.

There is a defense, of course—a false Maginot line sort of defense behind which I've been resting too long. "My real preparation for preaching was made in the seminary," the argument runs; "and all I need now is a little last-minute brushing up on the gospel of the day. I've got all the dogma and moral and Scripture that my people can handle, right at my fingertips." Then the years have brought an auxiliary argument: "I've been a priest so long that the old truths rise easily (and cornily) to my lips." And of course there is always the clincher, the argument irrefutable: "What's the use of beating your brains out for a lot of people

with one foot in the aisle, just waiting to get home for Sunday dinner?"

Even as I marshal them, I can see these old bulwarks to my sloth crumbling. All the unprepared after-dinner speeches through which I've ever squirmed now rise up to remind me that grammar and smooth, confident delivery do matter; all the effective speakers who have ever held me spell-bound now rise up to tell me that the apt anecdote and pertinent story and freshness of treatment make all the difference in the world.

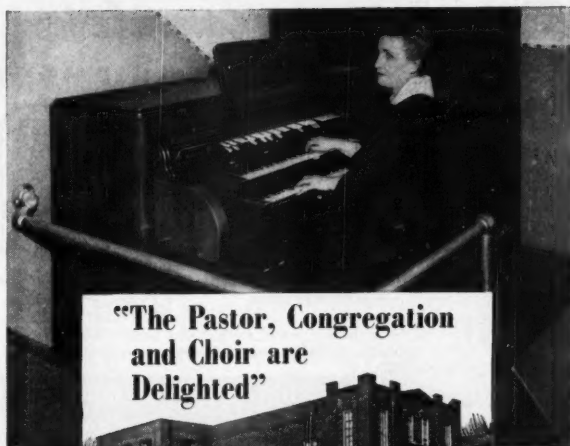
As I look at the still-blank paper in my typewriter, another figure takes shape to warn me that even these mechanics are not enough. It is the figure of the Cure of Ars, standing at the vestment case in his sacristy, laboriously writing out his sermons with one eye on the sanctuary lamp. There is where I have failed, far more lamentably than in art of pen or tongue. How little I have prayed over what I have spoken! What small part the Holy Ghost has had in my words! How little conscious I have been that preaching—and not athletics nor dances nor bingo—is one of the three great powers and privileges of my priesthood. Is it any wonder that I haven't straightened the stooped shoulders of the discouraged? Is it any wonder that I haven't stirred the sinner from his apathy? Is it any wonder that I haven't doubled holy communions and filled the church for weekday mass?

It's time that I quit confusing a facile tongue and a readiness of speech, with the power of the Holy Spirit. It's time that I quit telling myself that I could be a Monsignor Sheen, too, if only I had the leisure to polish up my talks. It's time long past (and oh! for the wasted years!) that I began putting some prayer and perspiration into my sermons, let bingo and basketball fall where they may. Over to church with me now, for a prayerful session with Sunday's gospel; then back to my typewriter for a crack at a real Sunday sermon. Let the good ladies of the Altar Society take their chances. —Leo Trese in *Vessel of Clay*.

### BOOKISH BREVITIES

Next month I hope to present a fine group of new books, among them several of quite uncommon significance. For this month I mention only three. Of these I have given above quite generous samples. To begin with there is a new best-seller, *Mr. Jones, Meet the Master*, by the late Peter Marshall.\* I never met Peter Marshall. I never saw or heard him, but I did not read far in this volume of his collected sermons before I recognized the truth of

\*Quotation from this book will appear next month.



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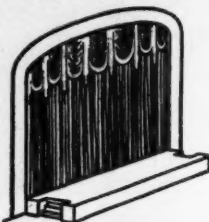
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the publisher's statement which said, "There are no other sermons like these, for there was no other like Peter Marshall." And I predict that, from a homiletical standpoint, it will be a long time before there is another like him. Every minister should read *Mr. Jones, Meet the Master*; (Fleming H. Revell Company; \$2.50.) \* \* \* *Life Victorious*, by Joseph Fort Newton, was first published in 1914 while Newton was still pastor at Cedar Rapids, Iowa. It appeared in the earthquake atmosphere of the beginning of the First World War, with the result that it never achieved the attention its merit demanded. Then, thirty-four years later, Dr. Newton rewrote the book—a fact for which we may all rejoice. As it now stands, *Life Victorious* represents a mystic's interpretation of mystics and mysticism, saints and sainthood, with particular attention given to those men and women who have mastered the world by transcending it. (Fleming H. Revell Company; \$1.25) \* \* \* Though it is his mission to hear many confessions, it is not often that the public is allowed to hear the confessions of a priest. But this is exactly what you are permitted to do as you read *Vessel of Clay*, by Leo Trese. At once a profession and a confession on the part of a man who is both gifted and sincere, and more critical of himself than of his fellowmen, this is a book to warm the cockles of any good pastor's heart (Sheed and Ward; \$2.)

## Ellenwood on Film And Record

*A Family Affair* and *Democracy Is Homemade*, two new sound filmstrips combining friendly humor and sound common sense, have recently been released by The Pilgrim Press. They are based on famous stories of the Brown and Gay families by James Lee Ellenwood. Produced by Alexander Ferguson, these filmstrips are presented in a series of cartoons synchronized with recorded narratives and sound effects, which follow closely the pattern used in the widely hailed first strip in the series, "Is Your Home Fun?"

A FAMILY AFFAIR illustrates what happens in the Gay family when Johnny Gay falls in love, becomes engaged and married. Subtly and humorously deals with some of the hurdles parents take when their children begin to make important decisions. In pointing up the folly of parental anxieties, shows that faith in children is justified when the children have been taught since infancy to make right decisions and enjoy the confidence and friendship of their parents. Filmstrip (69 black and white frames), two 12-inch records (73 rpm), and script. Approximately 15 minutes. \$10.

DEMOCRACY IS HOMEMADE contrasts the difference in the use of autocratic and democratic methods in making a home. In the Brown family,

(Turn to page 61)



## Sources for Films and Slides

The following list gives *Church Management* advertisers who distribute films and slides. They may be consulted on program possibilities, rental costs, etc. The code letters may be interpreted as follows:

(F) Motion Picture Films; (FS) Film Slides; (S) Slides; (K) Kodachrome Slides.

American Bible Society (F), 45 Astor Place, New York 3, New York.

British Information Services (F) (FS), 30 Rockefeller Plaza, New York 20, New York.

Cathedral Films, Inc., (F) (FS), 1970 Cahuenga Boulevard, Hollywood 28, California.

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Church Film Service (F) (FS) (S), 2595 Manderson Street, Omaha 11, Nebraska.

Church - Screen Productions (FS), 5603 Delmar Boulevard, St. Louis 12, Missouri.

Concordia Publishing House (Audio-Visual Aids Service) (F) (FS) (S), 3558 South Jefferson Avenue, St. Louis 8, Missouri.

Council Films, Inc. (F), Roger C. Marmon, President, 100 Academy Street, Antwerp, New York.

Family Films, Inc. (F), 1584 Cross Roads of the World, Hollywood 28, California.

Institutional Cinema Service (F), 1560 Broadway, New York 19, New York.

Pilgrim Press, The (FS) (S), 14 Beacon Street, Boston 8, Massachusetts.

Religious Film Association (F), 45 Astor Place, New York 3, New York.

Religious Film Studies (F), 5121 West Devon Avenue, Chicago 30, Illinois.

Society for Visual Education, Inc. (FS) (S) (K), 1345 West Diversey Parkway, Chicago 14, Illinois. Producers and distributors of 2" x 2" slides and filmstrips for religious education. Black and white and color. For sale only. Write for Educational and Religious Catalogs.

Whittemore Associates, Inc. (FS), 16 Ashburton Place, Boston 8, Massachusetts.

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(From Page 60)

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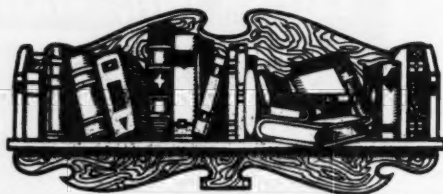
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## BOOKS

## Devotional

**Prayer Works** by Austin Pardue. Morehouse-Gorham Company. 127 pages. \$2.00.

This book is described by its author, the Bishop of Pittsburgh (Episcopal) as a series of intimate conversations on the general subject of realizing the power of God in daily living, and he says: "Such a theme will deal largely with the fundamentals of prayer." The twenty-one brief chapters were originally radio talks delivered over a Pittsburgh station. The book is not a comprehensive and systematic treatise on prayer, although it is obviously rooted in deep knowledge and experience. It is an incitement to prayer, addressed to the average radio listener. The author intends it to be an appetizer and not a full dinner, and as such, it is a worthy effort.

No one, however learned or experienced he may be in prayer, can fail to benefit through the reading of this book. Readers of this journal will value it, also, for its literary style. Ministers may well study the styling carefully for it has distinction. It does not sparkle with "quotable quotes." Its illustrations are sharp and appropriate but it is not a book from which one can easily lift gems of illustrations. It is simple, straightforward, not lacking in force and color. It is the product of radio speaking.

Much religious radio fails to take into account the religious illiteracy of our time. Bishop Pardue's broadcasts do, I am sure, get through to the listeners. Furthermore, he manages to avoid both the infuriating condensation and sloppy folkiness which mar so many attempts to be popular.

The seventeenth chapter, "The Invisibles" will cause many to raise the eyebrows, especially those who do not stand in the same ecclesiastical and theological traditions as the author. In this chapter he enjoins prayers for the dead, and to the saints and the angels. But he is crystal clear and unequivocal, and any who disagree with him cannot accuse Bishop Pardue of obscurity and confusion.

J. A. D.

**The Private Devotions of Lancelot Andrews.** Translated from the Greek and Arranged Anew by John Henry Newman. Abingdon-Cokesbury Press. 146 pages. \$1.25.

This is an exact reproduction of a rare edition issued in 1897 of one of the classical booklets of devotions. Bishop Andrews was a statesman of the Church of England under Queen Elizabeth and James I, and one of the committee to prepare the noted King

James Version of the Bible. But his true renown comes from these personal prayers, first printed in their entirety in 1675, and since issued in many editions.

It is in five sections: preparation, matin prayers, evening prayers, course of prayers for the week, and additional exercises. Those unacquainted with this little volume will find it indeed a help for their own devotional life, as it has been for thousands upon thousands through the years.

Through photographing a limited edition now long out of print, this beautiful yet inexpensive edition is made available to all. Its print is fairly large and most readable through its arrangement on the page.

H. W. F.

## The Bible

**How to Study and Use the Bible** by Park Hays Miller. W. A. Wilde Company. 142 pages. \$1.75.

This little book should be very useful as an introduction to individual or group study of the Bible. According to the author's introduction, the material was prepared for a course in the Wooster Summer Training School and proved to be practical and interesting.

The first two chapters take a brief look at the books of the Bible and summarize the story told in the two Testaments. Tools for the study of the Bible are described, and the use of these tools is illustrated with two books: Amos and Philippians. Few readers of the Bible have regarded the marginal references as a tool for study, but by the technique outlined here their use may shed light on obscure words or passages. Other tools applied include concordance, Bible dictionary, map and commentary. The closing chapter presents motives and methods for teaching the Bible.

W. R. L.

**In the Beginning.** Vol. II of *The Book of Human Destiny* by Solomon Goldman. Harper & Brothers. 892 pages. \$5.00.

An eminent Hebrew scholar, rabbi of Anshe Emet Synagogue in Chicago, Solomon Goldman, following an introductory volume *The Book of Books* published in 1948, now has come to the main body of his monumental work, in all a series of 13 volumes when completed on the Old Testament.

This volume is devoted to the book of Genesis and sets the pattern for the others to follow.

First appears a readable, brief summary of the contents of Genesis; then, a free, scholarly translation of extensive and significant portions of the

book, plus an excellent commentary; in subsequent chapters are studies of historical background, authorship, style, and philosophy. Two-thirds of the book is devoted to an extraordinary and valuable anthology, "Echoes and Allusions." These are quotations culled widely from British and American literature. It is valuable for reference and will be turned to often by the minister.

H-L. H. P.

**Old Wine in New Bottles** by Gardiner M. Day. Morehouse-Gorham Company. 118 pages. \$2.00.

A stranger called your reviewer on the telephone the other day and inquired if the Ten Commandments had been abolished. The thesis of this helpful study of the Decalogue is that today they assume "a position of inescapable significance." To present briefly the historical background of the Ten Commandments together with their modern interpretation is the purpose of this book. While originally given in a negative form, they are here set forth as essentially positive injunctions. Thus, the first commandment is regarded as an assertion "that the God of Israel is the supreme God and that he brooks no rivals," the third means that one should guard the integrity of his soul by taking the name of God in earnest, the seventh requires one "to love, honor and cherish." The concluding chapter of the book deals with the two great commandments and the unique perspective of Jesus' teachings. To strive to be the man God desires one to be and to give priority to these two commands is the very essence of religion.

This is a "must" book for anyone attempting a series of sermons on the Decalogue. It should appeal to both ministers and laymen, for the style is lucid and readable. The author is Rector of Christ Church, Cambridge, Massachusetts.

J. C. P.

**Notes on the Miracles of Our Lord** by Richard C. Trench. Popular Edition. Baker Book House. 298 pages. \$2.50.

**Preaching the Miracles of Jesus** by Hillyer Hawthorne Straton. Abingdon-Cokesbury Press. 223 pages. \$2.50.

Here are two books on the miracles—one old and one new—both packed with useful material for the student or the preacher. Straton is a book to read straight through, while Trench is a reference book to keep on the shelf and use as a commentary. Both begin with preliminary chapters in which they present substantially the same point of view on the credibility of the gospel records, the definition of miracle, and the relation of miracles to nature

and to the will of God.

The first edition of Trench, *Notes on the Miracles*, appeared in 1855. In the original work the footnotes occupied up to half a page and some were in foreign language. In this popular edition the notes have been reduced to a minimum. Polemic passages have been reduced or eliminated, and a few other alterations have been made, but the great body of the work remains unchanged.

Straton, *Preaching the Miracles of Jesus*, is not a book of sermons, but it is as full of sermonic material as a book can be. The insights of the preacher show through in many quotable sentences: "With Jesus there can be no failure"—not even in fishing (p. 69). "Bartimaeus represents the soul of humanity as it gropes for the light, while Jesus is the light of the world" (p. 156). "Half the world's ills could be cured if men knew where to go for help" (p. 192). A wide reading, in general literature as well as in New Testament works, underlies the interpretations presented. Indices and a bibliography add to the usefulness of the book.

The author's primary concern is to emphasize the meaning of each miracle. With reference to any miracle story the impulse of "the modern" is to ask, "Is it true? Did the incident really happen?" Straton, following what he takes to be the attitude of the evangelist, inquires after the deeply symbolic value of the story (p. 32). So the turning of water into wine showed Jesus' "desire to bring abundant life to men" (p. 32) and showed how he "takes what he has and provides an overflowing blessing" (p. 40). The cure of the Syro-phenician girl showed Jesus' concern for the Gentiles, and in the accompanying conversation Jesus' thought progressed from the particular to the whole rather than, as prejudiced thinking does, from the whole to the particular (p. 99). When he healed Malchus' ear, Jesus showed that he was interested in the whole man. As Light of the World Jesus gave sight to the blind, and as Lord of Life he raised the dead. The raising of Lazarus is seen as a climactic "sign" showing that Jesus as Messiah is completely in the will of God.

W. R. L.

**Chapters in a Life of Paul** by John Knox. Abingdon-Cokesbury Press. 168 pages. \$2.50.

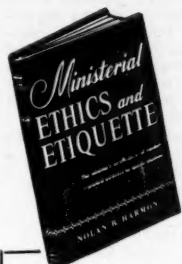
Author of the famous trilogy on the meaning and life and message of Jesus, Dr. Knox of Union Seminary here presents a most readable "exploration" into the religious experience of the Apostle Paul as revealed in his letters.

This is not a life of Paul. It may well become—and it should be—the first volume in a series to do for the meaning of Paul what Dr. Knox has done for the meaning of Christ. Now, the author says he is offering just what he can make as an original contribution to an understanding of Paul.

Part I concerns the nature and the use of the sources about Paul, with special emphasis upon the letters known to be by the apostle. Part II concerns the career of Paul, the story as told in the letters, additional information in Acts, with an interpretation of the man and his works. Part III

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### THE AUTHOR

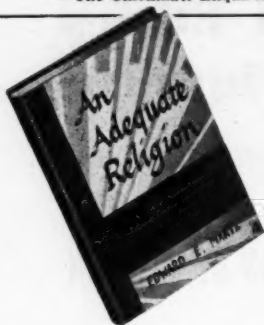
NOLAN B. HARMON, editor of Abingdon-Cokesbury Press and the quarterly *Religion in Life*, is an experienced preacher, author, and editor. In addition to his books, which include *The Pastor's Ideal Funeral Manual*, he has written extensively for religious periodicals. He has served as a member of the commissions which compiled his denomination's hymnbook and worship book.



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is the man in Christ, a study of Paul's conversion, and the nature of this experience; his meaning of the phrase "man in Christ"; and his understanding of the words "reconciliation" and "redemption."

Dr. Knox is careful to point out that the theology of the man in this volume is quite incidental to its purpose, which is a study of Paul's religious experience. He makes Paul a human creature whom we can understand behind the confused theological teachings that have hidden him to many of us; yet in the study we see the greatness of the Eternal God at work in Paul.

A specialized book, it is one to enjoy in quick reading, then to study in a second careful going over.

H. W. F.

### Biographical

**Personalities in Social Reform** by G. Bromley Oxnam. Abingdon-Cokesbury Press. 176 pages. \$2.00.

Bishop Oxnam of the Methodist Church has long been an exponent of social reform. Here in this small volume he presents six "heroic thinkers" and their pioneering work for justice and brotherhood among men.

"The Scholar as Social Reformer" is a study of Sidney and Beatrice Webb. "The Minister" is Walter Rauschenbusch. "The Administrator" is David E. Lilienthal. "The Saint" is Mohandas K. Gandhi. "The Missionary" is Albert Schweitzer.

Each follows a similar pattern, a mixture of pertinent biographical data, with large excerpts from their writings, and a final summation of a kind for each. Though Bishop Oxnam is normally a most interesting writer, some of this compiling is rather heavy to read. But where the bishop does his own relating of events and characters, it does come to life. All in all, it will prove a stimulating volume for all interested in social reform—and if read by them, an insight into the significance of social reform by those who now pooh-pooh it.

H. W. F.

**One Man's Testimony** by Norman Goodall. Harper & Brothers. 128 pages. \$1.50.

This is a superb spiritual autobiography by the present London secretary of the International Missionary Society. In eight brief chapters, with only sufficient autobiographical material to give meaning to his spiritual pilgrimage, Dr. Goodall writes for his friends—and all who read this will become his friends—his own personal testimony.

His is a Biblical faith, a belief in the God of Jesus Christ as Person, an Event in the lives of men, rather than an Idea. In simple language with beauty and clarity he shows how the Bible and worship together brought him into the way of direct knowledge of this personal God.

Because he found it necessary to travel in India and the South Seas, and later because of his growing share in the ecumenical movement, Dr. Goodall worked out for himself his own meaning of history. Not theological in phrasing, but based on wide reading and most careful thinking, again he finds in the Bible the answer to his search.

His two chapters "Mighty Purpose,"

which gives his testimony concerning the meaning of God for history and for himself; and in "Considering the Lilies," in which he reveals his delight in simple acceptance of whatsoever things are lovely and of good report, alone suggest the depth of his spiritual personality. This is a remarkable addition to the growing list of spiritual pilgrimages, and one worthy to join the much shorter list of classics in that field. One after reading this volume thinks less of the writer than he does of the writer's God. So it should be, of religious writer, speaker, or executive.

H. W. F.

**A Man's Reach** by Glenn Clark. Harper & Brothers. 314 pages. \$3.00.

As the sub-title indicates, this is the autobiography of Glenn Clark, and a most interesting autobiography he makes it. Tracing out his background in good, pioneer American stock he describes his childhood in Iowa, his education at Grinnell and Harvard, his trip abroad, his marriage and home and long experience as coach and teacher at Macalester. The main emphasis, however, is given to his own special expression of mysticism, the development of his spiritual life and the inexhaustible resources of God upon which he depends for the nourishment of his own soul. Many illustrations are provided to demonstrate his points. Glenn Clark is a happy, glowing believer. His story about himself and those who have influenced him will never allow the reader's interest to flag.

F. F.

### Challenging

**Eternal Values in Religion** by James Bissett Pratt. The Macmillan Company. 162 pages. \$2.00.

These seven essays were left at his death by Dr. Pratt, former professor of philosophy at Williams College, best known probably for his book *The Religious Consciousness*. Dr. Willard L. Sperry of Harvard writes the appreciative and introductory foreword.

Worship is the beginning and end of the essays, the first two chapters considering *The Psychology of Worship* and *The Justification of Worship*, in which he makes a stimulating study of liturgical and non-liturgical forms. His analysis and comments will be disturbing to the complacency of ministers of most "free" churches, but productive, the reviewer believes, of change for the better in one's handling of the service of worship.

"Religion and the Mind," "The Mystic's Sense of Presence," and "Knowledge and Religious Experience" are other essays of the seven that particularly caught this reviewer's mind. Pratt was well beloved by many Williams students, and his sound intellectual approach to Christianity won many of them. This small volume of essays will add more to his influence.

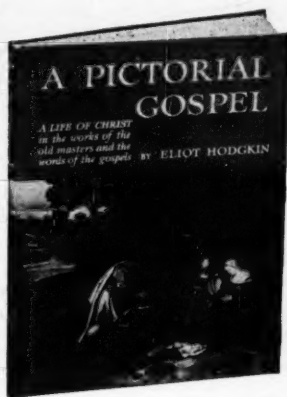
H. W. F.

### Jesus Christ

**Christ** by Maximilian Beyer. Philosophical Library. 284 pages. \$5.00.

Described as a "biography of Christ," this book is an unorthodox attempt to elevate Christ by an indiscriminate derogation of his religious background,





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his contemporaries, his biographers and his interpreters. The author tells us he has learned the secret of how the miracles of healing were performed. Christ discovered that "the Judaistic doctrine of sin" (based on hunger and sex desire) was "the cause of all functional mental and emotional disorders." The knowledge which made possible this diagnosis and cure Christ acquired on a visit to India. He imparted the knowledge to his followers, and by a simple technique outlined on page 202 "anyone with adequate academic training" can verify Christ's method for the removal of functional mental and emotional disorders by experimentation.

In order to support his thesis the author exposes the "barbaric doctrines and crude rituals" (page 34) of the religious environment of Christ. He then shows how Christ's concept of deity contrasted with that in the Old Testament. All the conclusions are based on evidence from the Pentateuch: the author has apparently never heard of the prophets, and he shows no appreciation of the fact that between the time of Moses and Jesus Judaism benefited by some of the most exalted religious thinkers in history. That the "procreative organs" loomed as large in the higher levels of Old Testament religion as they do in the author's thinking is doubtful.

Many readers will be amazed or infuriated by the author's identification of the Holy Ghost as the pagan deity of fire (page 32), his allegation that the Holy Ghost had "illicit relations" with Mary (page 5), and his claim that in not resisting Mary "was a willing party to one of the worst crimes of her

### *Thou Shalt Have No Other Gods Before Me*

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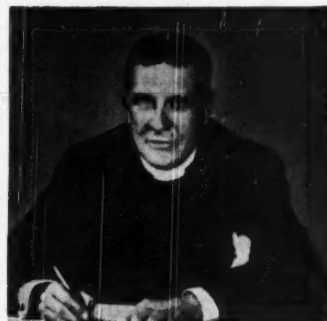
By Gardiner M. Day, (\$2.00)

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time and country" (page 6). Others will resent his characterization of the atonement as a "mind-destroying error which had sprung from the disordered brain of the disturbed Paul" (page 263).

Any situation in the gospels which does not agree with his position the author dismisses as "impossible," and any verses that differ with his conclusions are characterized as "interpolation." No bibliography is included. The



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author uses no footnotes, makes no reference to sources, and shows no evidence of any acquaintance with critical study of the Old or New Testaments. W. R. L.

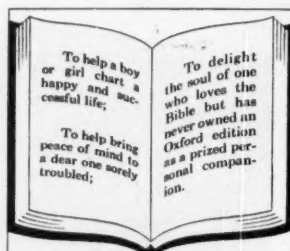
**The Son of God Among the Sons of Men.** Studies in the Gospel According to John by Everett F. Harrison. W. A. Wilde Company. 251 pages. \$2.50.

Dr. Harrison is professor of New Testament, Fuller Theological Seminary of Pasadena. This volume is not a commentary on the whole book, but a study of those portions which bring together Jesus and those individuals, men and women, who crossed his path, and whose lives could never be the same again, whether they responded to him or not.

In the seventeen chapters, Dr. Harrison opens a perspective for a clearer understanding of the uniqueness of our Lord and his ability to meet the deepest needs of the human heart.

This fresh treatment of John's Gospel will be welcomed by Bible Students, teachers, and preachers. Written in simple language, it affords inspirational and refreshing reading. No undue profundity hinders understanding. Great suggestions for biographical preaching may be found here, after seeing the Baptist, Andrew, Peter, Nicodemus, Judas, Pilate, Mary Magdalene, Thomas, and nine others, weighed and evaluated by Dr. Harrison.

D. R. F.



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## Worship

**The Pessach Haggadah** by Kafka, with English translation by Dr. I. Edward Kiev. Philip Feldheim, publisher. \$8.25.

**The Pessach Haggadah**, recently published in New York, is an astonishing modern accomplishment. It has been illuminated by Kafka who has done a singular masterpiece of artistry. Its colors are at once soft and vibrant. They take one back to the days when every Haggadah was an original, hand-wrought manuscript, and hence could be owned only by the prosperous. The fact that modern methods have given us the privilege of reproduction, does not detract from the value of the Kafka work. This is, indeed, a book for the aesthete. Yet the **Pessach Haggadah** has utility as well as beauty. The text, written in traditional Hebrew, can be used at the Seder Table of the most discerning Jew. Then, for the benefit of those not gifted in the language, there is a supplement which reproduces the Hebrew pages and in a parallel column carries a new English translation. This is no hurried work of a mere linguist. It has been done carefully and prayerfully by Rabbi I. Edward Kiev, the noted scholar and librarian of the Jewish Institute of Religion.

This combination of ancient litera-

ture, translated with spiritual insight and illustrated with a sensitivity worthy of the old masters, is a rare circumstance. The Feldheim Publishers' edition of the *Pessach Haggadah* is something which every Christian leader should know. Too often our church activities limit our knowledge of, and appreciation for, materials revered by peoples of other faiths. This is our loss. Especially workers in the field of religious education cannot boast of full scholastic equipment if they are not thoroughly familiar with the Haggadah. Surely no work demonstrates more succinctly a deep understanding of the psychology of a child.

The Haggadah contains the entire service of the Seder and explains the story of the Exodus. This Passover ritual, while celebrated by the whole family, is one specifically dedicated to children. Hence the sequence of the service is so arranged as to bridge the attention of every child. It varies from prose to poetry, from recitation to song, from laughter to tears. The interest is held by appeal to all the senses: the table setting, the food, the customs—all are symbolic, all are colorful. The Haggadah is not an exception. It has been said to be the most "frequently decorated book in the Hebrew book world." But not in recent years has so beautiful a work been made available to the public. No longer must we go to libraries and dig among the "rare book" shelves for atmosphere. This volume has it all. For a better understanding of the spiritual education of the young Jew, for a keener appreciation of the form of devotional life he lives at home, we should be familiar with his literature. There is no better place on which to start than the Haggadah; and no more inspiring copy than this—the *Pessach Haggadah*.

M. C. M.

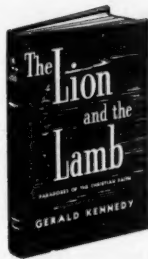
**The Ceremonies of the Roman Rite** Described by Adrian Fortescue, revised and augmented by J. C. O'Connell. The Newman Press. 431 pages. \$4.50.

Between two covers one may find here the definitive statement of all the ceremonies of the Roman Rite written in accordance with the rubrics of the liturgical books, the decrees of the Congregation of Sacred Rites and the Code of Canon Law. Since this work was first prepared by the eminent scholar, Adrian Fortescue, more than thirty years ago it has been the necessary handbook for every Roman priest and intelligent Protestant readers. It now appears in this eighth edition as revised and augmented by J. C. O'Connell.

The order for each service which a priest may be called upon to administer is carefully described, the positions set out in diagram and all the participants designated by appropriate symbols. This edition for the first time also includes additional notes about the United States practice in the reception of converts and matrimony. These sections will be especially enlightening to Protestants. It is the standard reference work on this subject and probably will be so for many years to come.

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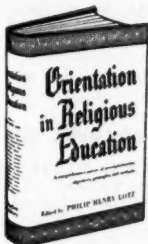
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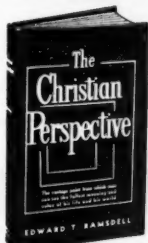
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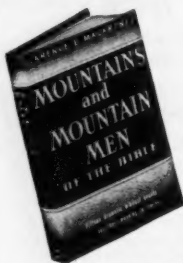


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**Der Herr Der Welt Ein Kleines Kind** edited by Hans Asmussen. Evangelisches Verlagewerk CMBH. Stuttgart. 1949. 152 pages.

Christmas sermons from Gregory of Nyssa, 331 A.D. to the present, closing with the sermon of the author. Each sermon is accompanied with a kindred picture of sacred art.

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The author, a member of the Confessional wing of the German Church, reflects his ecclesiastical conviction in the union of all churches as the proof of the Lordship of the Christ. And in the multiplied acts and attitudes of human brotherhood in the midst of the latest war, he finds proof of the same victory of the spirit. On both points the author is over-optimistic. But the entire work sets forth clearly and with conviction the Lordship of Christ.

J. F. C. G.

## Various Topics

**I Believe in the Holy Spirit** by Fredrik Wisloff. Augsburg Publishing House. 272 pages. \$3.00.

This practical interpretation of the work of the Holy Spirit in the light of a Christian is to be commended for its utter simplicity and at many points penetrating clarity. It was designed to give the intelligent layman a satisfactory answer to the question "What may I expect the Holy Spirit to do for me?" It does just that, from the awakening of a man's heart to a consciousness of God to the final consolations in death. While not attempting a theological interpretation or style the author has reflected a conservative Lutheran point of view. The book is a translation by Ingvald Daehlin of *Jeg Tror Paa Den Hellige Aand* published in Oslo in 1936.

The author was born and educated in Norway and is now a free lance writer and preacher in his native land. For some time he served a pastorate in Brooklyn and taught at Augsburg Seminary in Minneapolis. Later he returned to Norway to teach in and eventually become the head of the Bible School of the Inner Mission Society there.

R. W. A.

**The Faith of an Agnostic** by Carol R. Murphy. Pendle Hill Pamphlet. Forty-eight pages. Forty cents.

This concise philosophical essay is an attempt to set down the main results of a search for a meaningful philosophy of religion. After noting the failure of science, simple morality and the philosophy of naturalism to save mankind, the author sets forth the basic principles of contemporary Christian theism. The self is seen as an organic whole which can be interpreted only by a total response to a Divine Reality that is other than self. God is both ultimate and intimate, a life-force and eternal ideal, a Being of creative and redemptive love. The study closes with a discussion of "The Redemption of Evil." Religion is described not as a philosophical theory but as a commitment and a way of life. This is a brief but rewarding pamphlet.

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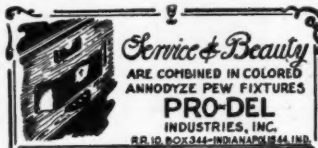
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## How to Use Free Films

**A**S indicated under "Where to Get 16mm Films" there are a great many good films available for the cost of transportation. These have been produced by industrial, civic and educational agencies. These possess the virtues of accuracy, good photography and the best techniques of motion picture making. There are places for these in your program. But they should be used selectively.

Here are some things to remember:

1. Don't use any film simply because it is free.
2. Keep in mind the purpose of your program. If it is religious you can hardly build a complete program from free films.
3. The development of satisfactory religious films is dependent upon the patronage of the churches. The church which uses only free films destroys its own program. The necessity of paying for good films is as basic as the need of buying good educational literature for your church school.

The following list of films available without rental charge hardly scratches the service of this mine of material. It has been selected to show the quality of films available, the conditions under which they are borrowed and some of the sources. For others we suggest the publications recommended under "Where to Get 16mm Films."

**Hawaii: Paradise Plus**—16mm sound, 2 reels, full color. The process of producing sugar, from planting to milling. Hawaii Press Bureau, 1040 National Press Building, Washington 4, D. C. Bookings should be made at least one month in advance. Borrower pays return transportation. Running time: 30 minutes.

**Realm of the Wild**—16mm sound, 3 reels, full color. Shows how essential it is to provide food and shelter for our wild life in national forests. United States Forest Service, Motion Picture Service, U. S. Department of Agriculture, Washington 25, D. C. Bookings should be made three weeks in advance. Borrower pays transportation charges. Running time: 30 minutes.

**Building of Boulder Dam**—16mm sound, 1 reel. Shows in detail the building of a great structure that dammed a mighty river to form a huge lake. International Harvester Company, Consumer Relations Department, 180 North Michigan Avenue, Chicago 1, Illinois. Bookings should be made two to four months in advance. Borrower pays the transportation charges. Running time: 10 minutes.

**Time—The Servant of Man**—Progress of time is traced from the ancients to the present. 16mm sound, 2 reels, running time: 20 minutes. Modern Talking Picture Service, 9 Rockefeller Plaza, New York 20, New York. Availability: Varies with time of year, decreasing rapidly as school year advances. Borrower pays transportation charges.

**Citizens of Tomorrow**—16mm sound, 1 reel, running time: 15 minutes. The story of the work carried on by the Boys' Clubs in America. Boys' Clubs of America, 381 Fourth Avenue, New York 16, New York. Borrower pays transportation charges.

**Book of Books**—16mm sound and silent, 1 reel, running time: 10 minutes. Shows the actual printing of the Bible, including mechanical and hand operations. National Bible Press, Film Loan Library, 239 South American Street, Philadelphia 5, Pennsylvania. Borrower pays return transportation. Book at least three weeks in advance.

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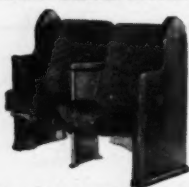
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**A Pass to Tomorrow**—16mm sound, 3 reels, running time: 28 minutes. Full color. The story of Palestine, seen through the eyes of an American soldier on furlough. American Christian Palestine Committee, 41 East 42nd Street, New York 17, New York. Bookings should be made several weeks in advance. Borrower pays the transportation charges.

**Great Lakes**—16mm sound, 2 reels, running time: 20 minutes. Shipping and other scenes of interest on the Great Lakes. United States Coast Guard, Chief, Public Information Division, Washington 25, D. C. Book at least four weeks in advance. Borrower pays the return transportation.

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**American Home**—16mm sound, 1 reel, running time: 15 minutes. The story of a typical American family in a typical American home at Christmas time. United States Rubber Company, Advertising Department, 1230 Avenue of the Americas, New York 20, New York. Borrower pays the return transportation charge. Availability: Book about six months in advance.

**Americans All**—16mm sound, 1 reel, running time: 16 minutes. A March of Time objective presentation of the problem of intergroup relations. National Conference of Christians and Jews, Inc., 381 Fourth Avenue, New York 6, New York. Borrower pays transportation charges. Book one month in advance.

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**Highway to Alaska**—16mm sound, 2 reels, running time: 22 minutes. A color film of the Alaska highway, showing the difficulties of construction. Shows the beauty, conditions and life along the highway. Allis-Chalmers Manufacturing Company, Photographic Department, Tractor Division, Milwaukee 1, Wisconsin. Borrower pays the transportation charges. Bookings should be made at least four weeks in advance.

**American Miracle**—16mm sound, 2 reels, running time: 18 minutes. The story of mass production. This film illustrates in simple terms how a typical job is set up and operated on a mass production basis. General Motors Corporation, Department of Public Relations, Film Section, General Motors Building, Detroit 2, Michigan. Borrower pays the transportation charges. Book well in advance.

**Behind Your Radio Dial**—16mm sound, 2 reels, running time: 28 minutes. A film that presents the people, organization and operations that make possible NBC's radio and television programs. National Broadcasting Company, "Behind Your Radio Dial," 30 Rockefeller Plaza, Room 217, New York 20, New York. Borrower pays the transportation charges. Book well in advance.

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**Romantic Mexico**—16mm sound, 2 reels, running time: 25 minutes. A travelogue of Mexico in full color, including glimpses of busy cities, floating gardens and other famous beauty spots. Illinois Central Railroad, Mr. A. W. Eckstein, Advertising Agent, 135 East Eleventh Place, Chicago 5, Illinois. Borrower pays the transportation charges. Films must be booked months in advance of showing.

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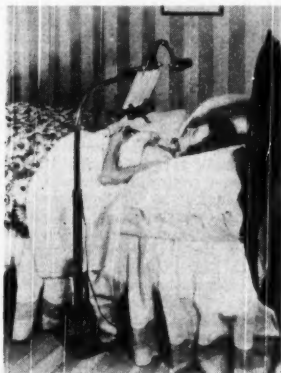
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# Ministers' Vacation Exchange

The June issue will offer the last opportunity for the year of 1950 to use this vacation department. No charge is made for insertions when post office address is given. Regular classified charge of ten cents per word is made when box number is used placing detail work upon the office of *Church Management*.

May 20 will be the deadline for copy for June.

**Supply Wanted.** Medford, Massachusetts. First Methodist Church, with over 600 members, located about seven miles from downtown Boston. Universities, beaches, historical places and libraries. Desires Protestant minister to supply pulpit, one service each Sunday, for last Sunday in July through Labor Day Sunday, and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. No exchange. Two sleeping rooms available. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

**East Liverpool, Ohio.** Would be glad for exchange with pastor of any congenial denomination for month of August either in the eastern part of the U. S. (New England preferred) or in the mid-west near the Denver area or park area. Our city is located in the beautiful Ohio River valley; the pottery center of the world; near Pittsburgh and Youngstown. Many cultural opportunities and beautiful scenic country. Would be glad to exchange on terms of Sunday morning preaching. My church is comparatively small—300 members. Beautiful new parsonage with all modern conveniences, including Bendix washer and dryer. Suitable honorariums will be arranged for preaching. **David W. Skeen, 604 Orchard Grove Avenue, East Liverpool, Ohio.**

**Grand Rapids, Michigan.** South Congregational Church, 900 members, moving into a new church edifice in May. Would like to correspond with minister interested in an exchange of pulpits and parsonages for one month this summer. **Earl F. Collins, 1817 Madison Avenue, S. E., Grand Rapids, Michigan.**

**Columbus, Ohio.** August manse exchange desired. Pulpit supply optional. Varied cultural and vacation advantages within easy driving distance; Ohio State museum, art gallery, libraries, state parks and many historic places, zoo, golf, Scioto and Olentangy river picnic areas. Comfortable, modern, four-bedroom manse in quiet residential-suburban area. Five in family. Successful exchanges in previous years. Careful use of home assured. **Wilson E. Spencer, Kohr Memorial Presbyterian Church, 1488 Kohr Place, Columbus 11, Ohio.**

**Will supply church of any congenial denomination in resort area for month of August. No parsonage exchange. David R. Thomas, First Congregational Church, Wyoming, Illinois.**

**Will supply.** Pastor of First Presbyterian Church will supply pulpit and care for necessary pastoral duties in a congenial denomination in Rocky Mountains or southwestern areas for use of parsonage or suitable living quarters during the month of August. Wife will accompany him. Have had several experiences through this column satisfactory to all parties. **J. Frederick Speer, 412 W. Second Street, Elk City, Oklahoma.**

**Will supply.** Personable pastor, thirty-eight years of age, "Boston" graduate, with metropolitan and college church experience, will supply any respectable pulpit four Sundays during July or August providing (1) the church is near mountains, lakes or seashore, (2) the congregation is not afraid of hearing sermons based on honest Biblical scholarship, and (3) the parsonage or manse is worthy of good care by my wife and two daughters (who know this ad is being inserted). No exchange of pulpits wanted unless you like your weather hot and humid. Please write **Warren W. Peters, The Methodist Church, Lebanon, Illinois.**

**Mount Vernon, New York.** First Methodist Church. Would be willing to exchange for the month of August with some pastor in Colorado, on the West Coast or in the Southwest. Any congenial denomination. This is a church of 2,000 members in the suburbs of New York City, a twenty-minute drive to Union Seminary and near Atlantic Coast beaches. Two Sunday services. Modern parsonage. **Floyd E. George, Jr., 114 South 8th Avenue, Mount Vernon, New York.**

**Supply or exchange.** Congregational minister of a church with 500 members would be glad to supply or exchange during the month of July or August. Modern seven-room, brick manse in the Northeast Bluff area overlooking the Illinois River. Morning service only. **Robert D. Morlock, 103 East Glen Avenue, Peoria Heights 4, Illinois.**

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**Will supply for use of parsonage.**



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Salisbury, Pennsylvania. A Boston family in '48 and a Chicago family in '49 spent enjoyable vacations here in the beautiful mountain section of southwestern Pennsylvania. Scenic attractions galore in rolling mountain country 2,000 feet to 3,000 feet above sea level are augmented by warm days and cool nights. Our family of four will exchange with your family during July or August. We have a spacious parsonage with Bendix washer and a modern kitchen. For hobby-minded there is a six-train O-gauge tinplate layout in basement recreation room. No preaching necessary. What have you to offer? George E. Bowersox Jr., Salisbury, Pennsylvania.

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Versailles, Missouri. Presbyterian church located ten miles from Lake of the Ozarks—resort area, fishing, swimming, boating; with new manse—modern, convenient, three bedrooms, basement, desires exchange with or will supply church of congenial denomination in the Pacific Northwest (will consider other locality) for month of August. Morning service only here. Have three children, ages three to six. R. L. Wotring, Box 156, Versailles, Missouri.

(Turn to page 78)

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# The Gospel According to Jonah

God Has No Castaways

by Raymond Marshall Vincent\*

NO, it isn't called that in the Old Testament. Jonah, on first consideration, seems to be anything but a book of good news. A little man is swallowed by a big fish and, after three days and three nights in the monster's belly, is coughed up on a desert island! What's good about that? "Nothing," the casual reader will quite naturally say.

The late Dr. John Gordon, who was closely associated with Dr. Russell H. Conwell in the formation of Temple University, once conducted an interesting experiment in Biblical word suggestions. His students were instructed to write on paper the names of Cain, Noah, Abraham, Jacob, Moses, David, Thomas, Judas, Peter, and Jonah—in that order. He then told them to note beside each name the first word they thought of as best indicating the attribute, sin or experience most generally used to characterize that particular individual. Based upon the number of times a word was used, their composite reactions were: murder, drunkenness, cowardice, deception, temper, adultery, doubt, betrayal, denial, and—

No composite treatment of the response to Jonah was required. Dr. Gordon had purposely placed the name of the "Prophet of Doom" at the end of his list, and all of the students wrote down—whale! The learned professor smiled and said, "Gentlemen, you have thought of sins in connection with all except Jonah. Why?"

Why indeed, unless it be that the human mind all too frequently obscures essential issues by giving prominence to relatively unimportant ones? Consider the controversy which has raged and, in some quarters, is still going on over the origin of the universe and man. Reverent and irreverent scientists have locked horns in battle with theologians of every hue and color, each contending for his personal understanding of creation truth. How old is the universe? Did the earth come into existence by divine fiat in an instant of time? Was it then made orderly and habitable in six literal days of twenty-four hours each? Is man the result of God carving an image out of mud and miraculously making the

image live?

Christian individuals and organizations have divided on these questions, as did a church council long ago—while trying to decide how many angels could stand on the point of a needle! None of them, however, is essential to belief in God, which is basic in all of them. The fact that God created—not the method he used, nor the time consumed—is the fundamental truth set forth in the Genesis narrative. If this truth be missed, or given only secondary consideration, all else is of no value whatever.

In like manner, the basic truth contained in the book of Jonah has long been obscured by senseless controversy over the story in which this truth is clothed. Tomes have been written both to deny and defend the credibility of a man being swallowed by a "big fish," preserved in its belly, and disgorged alive to tell of his experience.

This is not to say that the story which the book relates could not and, therefore, did not occur. Certainly the "could" will readily be admitted by all who believe in the existence of God—personal, eternal and omnipotent—and the "did" by those who worship Jesus Christ as "God manifest in the flesh." The Master it was who said, "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Obviously, Jesus regarded Jonah's story as an actual experience, typical of his own burial and resurrection.

Just as obvious, however, is the fact that this remarkable book was not written solely to tell that story! Indeed, the "big fish" is the smallest thing in it. That which looms large is its gospel—the good news that a servant of God, though he be disobedient and, therefore, inevitably suffers chastisement, will upon repentance be restored to his lost place of usefulness in the kingdom of God.

Jonah was disobedient. Commissioned to journey to Nineveh and cry out against the wickedness of that great city, he made ready to sail for Tarshish instead. How flagrant was his disobedience is seen in the fact that Tarshish was as far away from Nineveh as anyone could have gotten in the world as it was then known.

\*Minister, Baptist Church, Townville, Pennsylvania.

Does the statement that "... Jonah rose up to flee unto Tarshish from the presence of the Lord" indicate the prophet thought he could actually run away from God? Evidently it does, for that erroneous belief was not uncommon to the Old Testament patriarchs. When Jacob fled from Beersheba, to get away from the wrath of Esau, that idea was in his mind. At Bethel he had a vision which moved him to say, "Surely the Lord is in this place; and I knew it not." He thought God had been left behind in Beersheba! What Jacob was taught by means of a vision, Jonah learned in the sea monster's belly. There is no place where God is not, and man cannot get away from him!

*Jonah was chastised.* The little statement "... so he paid the fare thereof" stands for far more than the few paltry pieces of silver it cost him at Joppa for passage on the ship going to Tarshish. The storm at sea and his consignment to burial in the great deep! These were also part of the price! But even greater was his payment of that long period of mental suffering which began when he first acknowledged that he had sinned against God!

*Jonah repented.* Does someone say that his repentance began because of the physical disaster which came upon him? Of course it did. That was God's purpose in chastising his prophet—to bring about in him a complete change of mind! Jonah's repentance was none the less sincere because the calamity which befell him induced it. He did say, "I cried by reason of my affliction unto the Lord," but also, "They that observe lying vanities forsake their own mercy," and thus called his sins by their correct names. It was his way of confession, "Lord, I'm an untruthful and proud man. I've thrown away all right to hope for mercy, and am no longer worthy to be thy prophet." Like the Prodigal, he came to himself in a far country of his own making, and exultingly shouted, "Salvation is of the Lord!"

*Jonah was restored.* There were no strings attached to his restoration, and in him no remains of rebellion against God's will, as he forthwith took the three days' journey that brought him into the great city against which he cried, "Yet forty days, and Nineveh shall be overthrown!"

How he felt and what passed through his mind as he delivered God's warning message can only be conjectured, except by a modern prophet who, like Jonah, having put his hand to the plow, looks back and then tries to run away

(Turn to page 77)



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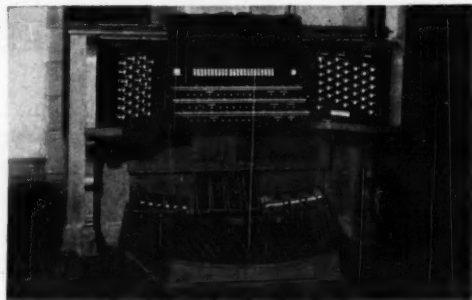
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### The Gospel According to Jonah

(From page 75)

from the task of tilling his Master's field.

To such a one, however, "The Gospel According to Jonah" is immeasurably more in content than the story of a big fish. He knows experientially that disobedience still deserves and gets chastisement, and repentance results in restoration.

God has no permanent castaways. True, many must stand with Jonah for having sought another Tarshish to which they might flee from a difficult and unpleasant mission. But for each of them, there has been prepared a "great fish" which, somewhere along the line, waits to arrest their flight. Always, if the prophet's mission was initially divine, he will later be found ministering in his particular Nineveh.

It was so with David. Many of the most beautiful Psalms were written after he, having sinned by allowing his lustful look to become adulterous action, prayed God to "Wash me thoroughly from mine iniquity, and cleanse me from my sin," and was restored to the place of service on which he had turned his back.

It was true also of Peter. "Though I should die with thee, yet will I not deny thee," he said to his Lord, and meant it—until loyalty appeared as Jonah's commission to Nineveh, dangerous and useless. Then he denied his knowledge of and allegiance to Christ. Surely he, of all men, would God aban-

don as a useful minister! Yet on the day of Pentecost he is found preaching the sermon which converted three thousand souls! What had happened to him? Repentance, for "... he went out, and wept bitterly."

Restoration was also his experience, for it was Peter to whom Jesus later said, "Feed my lambs ... my sheep ... my sheep." Empowered by the Master's thrice-uttered commission, which must have reminded him of his own oath-punctuated denials, Peter went forth to minister and eventually make good his avowed loyalty even unto death!

Finally, the God of Jonah still lives! Neither the most prominent modern prophet nor the humblest saint can turn his back on God's will without learning that somewhere between Nineveh and Tarshish the sea monster of chastisement waits for him. How blessed to know then that out of the depths he too may cry unto God and be restored!

This is "The Gospel According to Jonah."

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## Ministers' Vacation Exchange

(From page 75)

**Will Supply.** Pastor of First Presbyterian Church of Montgomery, New York, desires to supply the pulpit of any Protestant church within fifty miles of Indianapolis, Indiana, during either the month of July or August for the use of the manse. **Charles W. Chadwick, 100 Union Street, Montgomery, New York.**

**Unadilla, New York.** Federated Church (Presbyterian and Baptist). Attractive village in the Catskills. Will supply month of July or just exchange manse. This church needs supply for two Sundays. Two-room, modern manse. Prefer New England but will consider any place on the Atlantic Coast south to Virginia. **Thomas B. Walker, Unadilla, New York.**

**Versdale, Washington.** Community Congregational Church in beautiful Spokane Valley, near Spokane. Modern parsonage in suburban area, near mountain lakes and rivers. Exchange needed during Union Seminary Summer School, July 10 through August 18. Family of four. **Francis T. Sturtevant, P. O. Box 141, Versdale, Washington.**

**Will Supply.** Wisconsin Presbyterian minister will supply Presbyterian, Congregational or any congenial denomination in vicinity of New York City or Boston or New England during the month of August in return for the use of the manse. Family of four. Two sons, college junior and high school senior. **Bertram L. Davies, 822 Main Street, Stevens Point, Wisconsin.**

**Princeton, West Virginia.** Presbyterian church, 475 members. Ideal residential community, ideal summer climate, 2,450 feet altitude, four-bedroom manse and all conveniences. Four Sundays in August. Will arrange preaching nearby. We have summer pastor. Desire manse and preaching in New England or near beach. Any congenial denomination. **John A. Wemoldorf, 403 Park Avenue, Princeton, West Virginia.**

**Will Supply or Exchange.** Pastor of large Methodist church in downtown Springfield, Missouri, will supply church in St. Louis two Sunday mornings during August for use of parsonage. Exchange, if downtown parsonage acceptable. Will consider other nearby cities. **Hugh O. Isbell, Box 1356, S. S. Station, Springfield, Missouri.**

**Exchange or Supply.** Evangelical United Brethren minister desires exchange of pulpit and parsonage for first two weeks in August. Six-room, modern parsonage fifteen miles east of Indianapolis, Indiana. Or will supply any pulpit for that period in exchange for use of manse. Any place interesting within 700-mile radius. **Arthur I. Neumann, 326 E. Grant Street, Greentfield, Indiana.**

**Will Supply** any congenial denomination in southern New Jersey during the last three Sundays in July. No parsonage exchange desired. **Ralph Newell, First Baptist Church, Ellwood City, Pennsylvania.**

**Wassala, New York.** Presbyterian minister with wife and three children desires an exchange for a month beginning August 7 of manse and pulpit near a beach in the north or northeast section of the country or in Canada. We offer a modern manse with electric stove, refrigerator, dishwasher and hot water, located at the foot of the Berkshires, fifty miles from the Catskills, thirty miles from Hyde Park and eighty-five miles from New York City. **Francis Kenneth Steeves, Wassala, New York.**

**Will Supply.** Midwest area clergyman currently serving as field representative with social service agency will supply pulpit of any congregation during summer months or vacancy for small honorarium and week-end use of manse for self and wife. Strong, effective preacher. **C. Arnold Payne, 2861 N. Broadway, Chicago 14, Illinois.**

**Will Supply.** Presbyterian minister serving a congregation of 400 members will supply church in the vicinity of New York City (200 miles) while he is attending Union Theological Seminary from July 1 to August 18 in exchange for living accommodations or any other arrangements which you might suggest. Family consists of wife and two children, ages thirteen and nine. Careful use of your home assured. **Albert J. Conley, 1218 Audubon Road, Park Hills, Covington, Kentucky.**

**Will Supply.** Presbyterian minister would like to supply pulpit for month of August with someone in or near Denver, Colorado; Asheville, North Carolina, or New England. Will supply pulpit for free use of manse and small honorarium to cover traveling expenses. **Rev. J. M. McKnight,**

First Presbyterian Church, Crestview, Florida.

**Clinton, Michigan.** Full-time Episcopal layman would conduct services in any church of congenial denomination in exchange for parsonage during month of August. Interested in any eastern state. A parsonage exchange could be arranged. **Jack E. Warner, St. John's Rectory, Box 427, Clinton, Michigan.**

**Will Supply.** Would like to hear from some church in south central Michigan who would like a supply the last of July and first of August. For all I am a Presbyterian, I have supplied other denominations always with satisfaction to them. Will not need the parsonage, but will be on call for special needs. Preach only sound gospel messages. **Clifford H. Hart, Wilson Creek, Michigan.**

**Will Supply.** Lutheran pastor serving an urban church in Moorhead, Minnesota, will supply on Sundays, August 20 and August 27, in any congenial congregation in exchange for living accommodations in the Great Smokies and Blue Ridge area. Seven in the family. If interested write **Vendel W. Olson, 211 6th Street, South Moorhead, Minnesota.**

**Schenectady, New York.** Minister of Christian Church (Disciples of Christ) desires to effect pulpit exchange and parsonage month of August (morning service only). Schenectady is fifteen miles from state capital, Albany; twenty-two miles from historic Saratoga and its mineral waters and fifty miles from beautiful Lake George. Desire to go no farther than 300 miles from here. **William Folprecht, Union Street Christian Church, 1411 Union Street, Schenectady 8, New York.**

**Weldon Spring, Missouri.** Would like to exchange parsonage August 14-September 1, 1950, with pastor in Wisconsin, Michigan or Minnesota. Pulpit exchange not necessary. Modern five-room house, modern grounds in rural setting, yet only forty-five minutes on four-lane super highway No. 40 from St. Louis. See famed Shaw's Gardens, Municipal Operas, St. Louis "Cardinals." Forest Park and Zoo, enjoy boat rides on the Mississippi. We are four in family. I am pastor of Evangelical and Reformed Church. **Stanley E. Anderson, R. F. D. No. 2, Saint Charles, Missouri.**

**Wallace, North Carolina.** Baptist minister (Crozer Seminary and Union Theological Seminary, N. Y. C.) of church of 550 members in town of 2,000 desires exchange of parsonage and pulpit with any congenial denomination anywhere east of the Mississippi River, July or August. New ten-room brick home, modern conveniences. Wallace is in the heart of the strawberry and tobacco belt. Good fishing. Short drive to beaches. We have no children. Careful use of your parsonage assured. Can provide references. **Woodrow W. Hasty, Box 149, Wallace, North Carolina.**

**Will Supply or Exchange.** Minister of Frankford Congregational Church, Philadelphia, about 500 members, would like use of parsonage in New England; prefer vicinity of Boston, Providence or Hartford, or Springfield. Will supply pulpit August and September 3. Use of our home and possibly pulpit supply here could be offered. Our family of three includes wife and five-year-old daughter, and can give excellent references as we have satisfactory results in previous exchanges through this excellent column. **Roland C. Marriott, 1369 Dyer Street, Philadelphia 24, Pennsylvania.**

**Will Supply.** Minister of First Presbyterian Church, Logan, West Virginia, will be glad to supply any church in or near New York City Sundays or Wednesdays during July and August. Will be at Union Seminary working for doctorate. **W. J. B. Livingston, 209 Nighthart Avenue, Logan, West Virginia.**

**Hudgins, Virginia.** Matthews Baptist Church. Parsonage convenient for bathing, boating and fishing. Modern conveniences and garden. Wish exchange with minister in New England July 15-August 15. **John H. Allen, Hudgins, Virginia.**

**Supply Wanted.** Plymouth Congregational Church, St. Paul, Minnesota, desires a supply two Sundays in July and three or four in August for the use of manse. Church located in good residential area and St. Paul is in the heart of a large recreational area. Sports of all kinds. **W. W. Witt, 1971 Princeton, St. Paul, Minnesota.**

**Supply Wanted.** Methodist Church, Broadland, New York, 400 members, near the Adirondacks, the Catskills and the Green Mountains. Twenty-six miles from Schenectady. Offer parsonage for

(Turn to next page)

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### Ministers' Vacation Exchange

(From page 78)

a Sunday supply, August 14 through Labor Day. Three bedrooms, sun parlor on the west, open porch on the east. All modern conveniences. Maurice W. Baker, Broadahm, New York.

**Supply Wanted.** Wanted a pulpit supply for the First Presbyterian Church, Rapid City, South Dakota, for the month of August in exchange for the use of a fine cabin in the heart of the beautiful Black Hills in South Dakota. Cabin well equipped, supplied with lights and water. Write Row Walz, Box 384, Rapid City, South Dakota.

**Will Supply.** I would be glad to supply the pulpit of any congenial denomination during June, July or August in the Chicago area. Honorarium or use of parsonage. Traverce Harrison, Christian Church, 4th and Washington Avenue, Aberdeen, South Dakota.

**Will Supply.** Any pulpit in New England or the northeastern section of the United States Sunday, August 27. "The Wonder Man of the World" would be the morning sermon subject and would give Lyceum dissolving picture-recital, "The Romance of Palestine," at the evening hour; moderate honorarium. Newton C. Carpenter, On the Campus, Hazel Green, Kentucky.

### CHURCH ESTABLISHES EARLY "OUTDOORS" SERVICE

Camp Hill, Pennsylvania (RNS)—Mt. Calvary Episcopal church here has established an 8 a.m. Sunday service for spring and summer golfers, motorists, and others who want to get out of doors early.

The Rev. John N. Hill, rector, announced the special "outdoors" early sermon "with only the gentle admoni-

tion that followers of these fair weather pursuits rise a bit earlier to attend."

"With the weather turning warmer that old urge to the green starts stirring again," he said. "There's nothing better than being out on the golf course, bathing in the beauty of nature. That is, after we have been to church to worship God who gave us the beauty of nature."

### KENTUCKY CATHOLIC COLLEGES TO ADMIT NEGROES

Louisville, Kentucky (RNS)—Three Catholic colleges announced here that their courses will be opened to Negroes. They are Nazareth and Ursuline colleges for girls and Bellarmine College for boys.

Since 1904 a statute known as the Day Law has prohibited Negroes and whites from attending the same schools. But a recent amendment allows private colleges to accept Negroes if equal courses are not offered at Kentucky State College for Negroes.

A few days later the University of Louisville decided to admit Negroes and close its Negro branch, Louisville Municipal College. One other Kentucky college, Berea, also has voted to admit Negroes.

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**Used Copies of Out-of-Print Leach Books.** We can offer used copies of the following books by William H. Leach: "Church Publicity," \$1.25; "Church Finance," \$1.25; "Putting It Across," 70 cents. We will buy good used copies of the following Leach books: "The Making of the Minister," 70 cents; "Church Administration" (Cokesbury edition), 90 cents. Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.

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### BILLY GRAHAM IN BOSTON

Boston, Massachusetts (RNS) — An estimated crowd of 50,000 New Englanders gathered on Boston Common here to pray with Billy Graham, evangelist, for a great revival which would bring peace to the world.

They heard the 31-year-old president of Northwestern Schools, Minneapolis, call upon President Truman to declare a day of national repentance and prayer for peace.

The rally here ended Dr. Graham's four-week tour of New England. More than 100,000 people had attended earlier meetings during which, it was reported, there had been 7,000 conversions.

At the close of the rally here, the crowd stood and waved their handkerchiefs as a sign of their desire for peace. Then they joined in a peace prayer led by Dr. Harold Ockenga, minister of Park Street church here, who sponsored Dr. Graham's New England tour.

Before leaving here, Dr. Graham was scheduled to speak before the Massachusetts House of Representatives.

### GROUP OPPOSES GRAHAM REVIVALS

Boston, Massachusetts (RNS) — An opposition movement developed among some of Boston's Protestant clergymen to the revival campaign conducted here by Dr. Billy Graham, youthful evangelist.

Headed by the Rev. Kenneth Patton, minister of Charles Street Universalist church, who recently assailed Dr. Graham's four-week Massachusetts tour as an "organized movement to promote ignorance in religion," the opposition comprised many Lutheran, Unitarian, Universalist and Congregational ministers in the area and also Episcopal, Methodist, and Presbyterian clergy-  
men.

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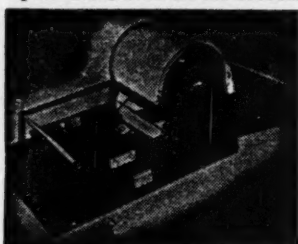
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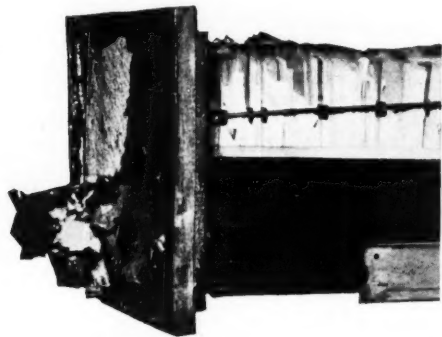
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